

EFFECTIVE STRATEGIES
FOR DEVELOPING MULTIETHNIC MINISTRY
IN THE SALVATION ARMY

A THESIS-PROJECT
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BY
CAPTAIN SAMUEL M. KIM

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To the Lord for saving my life,
My wife for unwavering love and steadfast support,
My son and daughter for encouragement and patience.

Thank You.

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ABBREVIATIONS

CQ	Cultural Intelligence (or Cultural Intelligence Quotient)
DYS	Divisional Youth Secretary
HIC	Houston International Corps
MCC	Montreal Citadel Corps
NCV	National & Capital Virginia
RTC	Rockford Temple Corps

ABSTRACT

This thesis-project was a study to investigate and propose effective strategies for launching or developing multiethnic ministry in The Salvation Army.

A focus of this thesis-project was to find out where The Salvation Army stands on the matter of multiethnic ministry and how it may achieve effective multiethnic ministry in a diverse community. Through case studies, the writer strived to evaluate current ministries of the three selected multiethnic corps and investigate what were obstacles and how they solved them. As a result, recommended strategies were proposed to The Salvation Army in order to expand and develop multiethnic ministry.

CHAPTER 1

INTRODUCTION

The Problem and Its Setting

The current influx of immigrants into the United States presents significant language and cultural challenges to newcomers. It is not uncommon to hear different languages spoken or to see diverse colors among customers at major grocery or department stores. The United States has obviously become multiethnic.¹ This phenomenon of increasing ethnic immigrants is also present in the churches of the United States. Soong-Chan Rah anticipates that by 2050, the Christians from minority groups of Africa, Asia, and Latin America will constitute 71% of the global Christian population, and the majority of Christians in North America will be non-white. Although predominantly white churches in the United States will continue to exist for an indefinite future, there is reason to believe that they will thrive when they embrace the vast potential presented by the growth of many immigrants and ethnic minority communities.²

1. Gary L. McIntosh and Alan McMahan, *Being the Church in a Multi-Ethnic Community: Why It Matters and How It Works*, (Indianapolis, IN: Wesleyan Publishing House, 2012), 69.

2. Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity*, (Downers Grove, IL: IVP Books, 2009), 13-4.

The Salvation Army³, which pursues the vision of “One Army, One Mission, One Message”⁴ in order to meet both spiritual and physical needs, experiences this phenomenon in many corps⁵ that feature diverse cultures and languages of first-generation immigrants. Many people from diverse ethnicities with different cultural backgrounds visit their local corps of The Salvation Army to get assistance in social services as well as providing spiritual guidance and addressing spiritual needs.

The Salvation Army’s spiritual and social ministries in the United States and Canada are currently more influenced by the phenomenon than the past. People from all around the world come and settle down mostly in major cities in the United States and Canada where The Salvation Army already exists to serve the needy. Many are willing to walk through the door of The Salvation Army as it is a worship and social service center. As a result, The Salvation Army in North America is obviously multiethnic and multicultural. This new situation requires new understanding of the differences between cultures and ethnicities in order for everyone to live in harmony as humans.⁶

3. The Salvation Army was begun in London, England in 1865 by William Booth and his wife, Catherine, and is now working in more than 130 countries. For more information of history of The Salvation Army, access <https://www.salvationarmy.org/ihq/our-story>.

4. The Salvation Army International Headquarter, accessed May 27, 2019, <https://www.salvationarmy.org/ihq/vision>. ‘One Army’ means there is one Salvation Army that sees a God-raised and Spirit-filled Army for the 21st century. They are convinced of His calling to move forward together. ‘One Mission’ is that into the world of the hurting, broken, lonely, dispossessed and lost, The Salvation Army reaches them in love by all means. ‘One Message’ means that with the transforming message of Jesus, The Salvation Army brings freedom, hope and life.

5. A church is described as a corps in The Salvation Army.

6. Daniel N. Diakanwa, *Key to Intercultural Ministries: A Biblical Perspective on Human Reconciliation*, (Bronx, NY: Morris Publishing, 2000), 34.

According to the Multicultural Department of the U.S. Central Territory⁷ of The Salvation Army, Sunday morning worship services in that territory are ethnically diverse. The ratio of ethnicities of the worshippers is: White: 68%, African American/Black: 18%, Hispanic/Latino: 10%, Asian: 1%, Mix/Other: 1%.⁸ The Salvation Army has obviously become multiethnic. See table 1 to compare ratios of the different ethnicities/races among population of the U.S., The Salvation Army-Central Territory, and three major protestant denominations in the United States: Southern Baptist Convention, Presbyterian Church, and United Methodist Church.

Table 1. Ethnicity/Race Ratio of the U.S.A. and Protestant Denominations in the U.S.A.⁹

	White	African American/ Black	Hispanic/ Latino	Asian	Mix/Others
U.S.A.¹⁰	60%	13%	18%	5%	4%
The Salvation Army-US Central	68%	18%	10%	1%	1%
Southern Baptist Convention¹¹	85%	6%	3%	Less than 1%	5%
Presbyterian Church (U.S.A.)	88%	5%	4%	3%	Less than 1%
United Methodist Church	94%	Less than 1%	2%	Less than 1%	2%

7. The Salvation Army in the U.S. is divided in four territories: Central, Western, Eastern, Southern Territories. See appendix E.

8. The Salvation Army U.S. Central Territory Headquarters, accessed March 9, 2019, <http://multiculturalministriescentral.org/usc-racial-ethnic-map/>.

9. Some of the figures may not add to 100% due to rounding.

10. U.S. Census Bureau, accessed July 01, 2019, <https://www.census.gov/quickfacts/fact/table/US/IPE120217>.

11. Michael Lipka, “The Most and Least Racially Diverse U.S. Religious Groups,” Pew Research Center, accessed July 01, 2019, <https://www.pewresearch.org/fact-tank/2015/07/27/the-most-and-least-racially-diverse-u-s-religious-groups/>. The data for Southern Baptist Convention, United Methodist Church, and Presbyterian Church (U.S.A.) is from the same source of this website.

This brought The Salvation Army in the United States and Canada to consider how to embrace those people who are from diverse ethnicities into the spiritual ministry and how to develop effective strategies for multiethnic ministry in The Salvation Army in order to evangelize and make them disciples of Christ. The Salvation Army is not to exclude the first generation of immigrants due to the language barriers and different cultures from their home countries; rather, it should welcome them into the ministry of The Salvation Army as they are also in spiritual need. Without the benefit of ministry for the first generation of immigrants, The Salvation Army may not reach the second or third generations who could become great assets to The Salvation Army, providing spiritual leadership in their ministry. This could positively impact future ministry and equip the next generation of leaders in The Salvation Army in the context of diverse ethnicities. This is especially significant, as the topic of evangelism and discipleship for multiethnic groups is one of the ongoing issues in The Salvation Army.

Within the context of diverse ethnicities in The Salvation Army in the United States and Canada, many local corps and headquarters have endeavored to launch or develop new ministries. They have tried out various strategies, such as launching one service together in one language, (typically in English), singing a song in different languages, equipping translators, and building up fellowship among different ethnicities. However, it is not true that all attempts of multiethnic ministry are always successful in their corps.

For instance, The Salvation Army of Martin County in Florida, which was the third appointment of the writer of this thesis-project, as a corps officer¹² from 2014 to 2018, had about 70 attending Sunday worship service. Even though this church was small, it consisted of diverse

12. Officers, who are defined as ordained ministers of The Salvation Army, are appointed to minister at any local corps or headquarters.

ethnicities, including Poles, Norwegians, Koreans, Hispanics, and African Americans. The corps was surrounded by several multiethnic communities, mostly Hispanic, many of whom did not speak English well and had their own cultures. Many of them visited this corps for social service and financial assistance, which were potential chances to evangelize the Hispanic population in the area, as this corps was already multiethnic.

The writer of this thesis-project and core members of the corps of Martin County Salvation Army planned and attempted some multiethnic ministry. This corps started bilingual worship services on Sundays by equipping translators. The worship service bulletin was prepared in both English and Spanish, and they had Scripture verses and lyrics of songs in both languages. A few months later, several Hispanics with their children despite language barriers, started to attend and eventually joined the corps. At first, it seemed this approach to multiethnic ministry was successful: two languages spoken and written on Sunday morning for one worship service, with worshippers from several different ethnicities sitting in a chapel.

This approach to multiethnic ministry, however, ended unsuccessfully one year later. The Hispanic newcomers did not remain and left the church in several months. They expressed a feeling of spiritual disconnection throughout the worship service due to the language barriers. Translating was not enough for them to overcome it, and they described difficulty in fellowship with existing church members because of the different cultural background. As a result, they looked for Hispanic churches so that they could worship in their own language.

The Salvation Army must endeavor to identify better ways to solve the problems for a successful multiethnic ministry. As the topic of how to initiate or develop multiethnic ministries has been discussed at Salvation Army headquarters and corps in both big and small cities,

diverse ministries have been attempted within a few different ethnic settings,¹³ which worked well for certain corps, but not for others.

The writer of this thesis-project also had to take this into consideration at his current appointment. As a Divisional Youth Secretary (DYS) of the National Capital & Virginia (NCV) Division in the Southern Territory of The Salvation Army, the writer of this thesis-project is required to minister to young people in this division, from D.C. metro areas to rural towns in VA. Many children and teens who are from diverse ethnicities and cultures join divisional ministries, such as Youth Councils and Summer Camp,¹⁴ and culturally influence each other in both good and bad ways.

Summer Camp 2019 was held at Salvation Army Camp Happyland in Richardsville, VA for six weeks during the months of June and July and the writer of this thesis-project directed and supervised this ministry program as a DYS. During one of the weeks, a Hispanic female camper was struggling with communication because she did not speak English well as she recently came into the United States with her family and this caused other problems among the campers. Some other campers made fun of her due to her accent and different culture, which had

13. In terms of ministry to the diverse ethnicities, a few typical settings of church have existed in The Salvation Army: 1) a mono-cultural church that is based on one race/ethnicity group with one language, like immigrant churches of Korean or Hispanic, 2) a multi-cultural church that has two or more different cultures and ethnicities gathering together in one church, but have separated worship services and programs in their own languages of English, Korean, or Spanish, 3) an inter-cultural church that has many diverse cultures and ethnicities in one church, but gather together to interact in one worship service in one language of English.

14. Youth Councils is a spiritual retreat for teens of The Salvation Army and is typically held in the Spring season every year by each division in the U.S. Salvation Army. 320 delegates, including leaders, attended NCV Youth Councils 2019. Summer Camp is a weekly basis overnight camp program for 6 to 17 years old boys and girls and is open to both members of the church and the community. Each division in the U.S. Salvation Army runs Summer camp program, typically 6 or 7 different camps in between June and July every year. 1200 campers attended NCV Summer Camp 2019.

shown when she spent time in her cabin and the daily programs. However, with help from her friend who was bilingual in both English and Spanish and counseling from her cabin counselor who understood the situation well, as the counselor came from outside the United States, namely England, the other campers understood the difference of culture in a better way, and the Hispanic girl could finish the camp joyfully. The writer of this thesis-project requested her to pray in Spanish after the English prayer during worship service of the camp, as it was a great opportunity for campers to better understand the differences of someone who is from a different ethnicity and culture.

Without understanding and accepting ethnic and cultural differences, youth leaders of The Salvation Army in the NCV Division could not fulfill their ministry successfully. Without his endeavor to find efficient multiethnic ministry for young people in this division, the writer of this thesis-project could not develop an effective youth ministry at this current appointment. All attempts of multiethnic ministry in The Salvation Army for both adults and youth are created to eventually evangelize and make disciples of Christ out of immigrants from diverse ethnicities and different cultures. Even though The Salvation Army at both local and headquarters level still encounters hardship in their multiethnic ministries, they must continue to find effective strategies for developing a multiethnic ministry that attracts and settles immigrants in The Salvation Army. Dr. Robert Coleman addresses how important it is to know God, who is the only object that people should come to and bow before for salvation. People can be completely happy in their soul only by knowing God, and they can have the fullness of joy and pleasure solely by staying in His presence. Dr. Robert Coleman writes,

Knowing God is the only happiness that can satisfy the human soul. In his “presence there is fullness of joy” and at his right hand “pleasures forevermore (Ps. 16:11; cf. 1 Pet.

1:8)... Knowing this God and enjoying him forever is the reason we exist, and making him known the blessing of our mission in life.¹⁵

It is also important to the writer of this thesis-project that people from different ethnicities and cultures know God as the only way to salvation. They deserve to be full of joy in the presence of God by knowing Him. Although they are from different ethnicities and cultures, they are not to be neglected, and should be evangelized and served. That is one of the greatest reasons The Salvation Army exists.

Research Project

This thesis-project is a study to investigate, evaluate and develop a model for successful multiethnic corps integration in the context of diverse ethnicities in The Salvation Army in North America. The main focus of the project is to find out where The Salvation Army stands on the matter of multiethnic ministry and how it may achieve effective multiethnic ministry among immigrants who encounter language and cultural barriers in their new surroundings. This thesis-project studies effective strategies for developing multiethnic ministries in The Salvation Army. The outline of this project is as follows: Biblical/Theological Foundation, Literature Review, Methodology including findings from case study with interviews, and Analysis and Recommendations.

15. Robert E. Coleman, *The Heart of the Gospel: The Theology Behind the Master Plan of Evangelism*, (Grand Rapids, MI: Baker Books, 2011), 26.

Hypothesis

As society is increasingly multiethnic, Salvation Army corps in North America experience steady demands from diverse ethnic groups to provide social and spiritual support. This leads The Salvation Army to consider expanding and developing ministries for those who are from diverse ethnicities.

This thesis-project examined and demonstrated the validity of three hypotheses concerning multiethnic ministry in The Salvation Army in North America. First, The Salvation Army needs to develop multiethnic miniseries to effectively carry out its mission in an increasingly multiethnic society. Second, multiethnic ministries should supplement and complement monoethnic ministries, not replace them. Third, there are existing multiethnic ministry models within The Salvation Army that could inform the development of these ministries throughout The Salvation Army.

This thesis-project will consider the following questions to explore the status of multiethnic ministry of The Salvation Army in North America: 1. What motivations are driving the ministry? 2. What challenges are encountered? and 3. What effective strategies are suggested for expanding and developing multiethnic ministry?

Thesis-Project Statement

By following The Salvation Army Mission Statement,¹⁶ The Salvation Army is an organization that endeavors to “Do the Most Good”¹⁷ in public to meet both spiritual and physical needs. It has become important for The Salvation Army to reach out to communities with diverse ethnicities along with different languages and cultures in order to continually embrace and evangelize them, which is supposed to be done without discrimination toward any ethnic and minority groups.

Evangelism to all nations with diverse cultures and ethnicities should be the way of a Christian’s life. It should not be doctrinal knowledge or a successful event in the church ministry, but “The Great Commission Life Style” which Dr. Robert Coleman is very emphatic and stresses the importance of the matter on evangelism.¹⁸ Therefore, if The Salvation Army intends to fulfill its mission and the Great Commission of Jesus Christ, further investigation and

16. The Salvation Army International Headquarter, <https://www.salvationarmy.org/ihq/Mission>, accessed May 27, 2019.

The mission statement of The Salvation Army is, “The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.”

17. Evangeline Booth and Grace L. Hill, *The War Romance of The Salvation Army*, (New York, NY: J. P. Lippincott Company, 1919), Location 9 of 4041. Kindle. In the Forward of this book, Evangeline Booth who was a daughter of William Booth, Founder of The Salvation Army writes, “There is no reward equal to that of doing the most good to the most people in the most need.” And now, “Doing the Most Good” has become one of the slogans of The Salvation Army.

18. Robert E. Coleman, *The Great Commission Lifestyle: Conforming Your Life to Kingdom Priorities*, (Grand Rapids, MI: Fleming H. Revell, a division of Baker Book House, 1992), 51.

research into its multiethnic ministries will help reveal the most effective strategies and how The Salvation Army can best support them more broadly.

Thesis-Project Purpose

Throughout this thesis-project, case studies were performed in three selected multiethnic corps of The Salvation Army in North America. The purpose of these studies is to evaluate the leadership and roles of officers and lay leaders of the three selected multiethnic corps of The Salvation Army, to investigate obstacles encountered by these corps, to research aspects of their multiethnic ministries that are successful and unsuccessful, and to discover effective strategies for developing multiethnic ministry in The Salvation Army context.

However, this thesis-project is not meant to force the existing “homogeneous unit church”¹⁹ upon The Salvation Army, such as monoethnic or immigrant churches, to transition to a multiethnic approach. The Salvation Army is aware that the countries in North America encounters “the transition from a monoethnic world to a multiethnic world”²⁰ and that multiethnic churches should be pursued in the 21st century.²¹ In the meantime, the resulting expansion and development of multiethnic ministry in The Salvation Army does not intend to

19. Donald A. McGavran, C. Peter Wagner, *Understanding Church Growth*, 3rd ed., Edited by C. Peter Wagner, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 1990), 165. McGavran uses this term in this book to describe the fastest way to grow churches as a homogeneous unit.

20. David T. Olson, *The American Church in Crisis*, (Grand Rapids, MI: Zondervan, 2008), 169.

21. Mark DeYmaz, *Building A Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation*, (San Francisco, CA: Jossey-Bass, 2007), 63.

diminish or replace current monoethnic or immigrant church ministry that is constantly growing spiritually and numerically.

Monoethnic or immigrant corps of The Salvation Army are not to be assimilated to English speaking corps while they still face huge challenges through different cultures and languages. Instead, their own way of ministry and worship, with their own culture and language is to be respected until they are ready to accept diverse cultures and ethnicities, and willing to develop multiethnic ministries in their churches.

In immigrant corps in The Salvation Army, such as Hispanic, Korean, or Haitian corps, many congregations that are first-generation immigrants have language and cultural barriers that make it difficult to interact with other ethnicities in integrated worship and fellowship. When multiple ethnicities are put together in one worship experience without the congregation's understanding and acceptance of multiethnic ministry, they often decide to leave with feelings of ostracization and regret, and they may find another place where they can worship and fellowship in their own native languages and cultures. This may result in The Salvation Army losing their children who move forward without barriers of language and cultures in America. If they and their families had been treated differently, they could have played a vital role for a brighter future for The Salvation Army.

Research Questions

The following research questions will be explored in this thesis-project:

- What benefit and value will The Salvation Army achieve in developing multiethnic ministry strategies?

- What motivations and strategies are evident in the three selected Salvation Army case study locations in North America, and how could The Salvation Army apply them to multiethnic ministry in other locations?
- What obstacles and weaknesses could The Salvation Army possibly encounter while expanding and developing effective multiethnic ministry, and how could these issues be addressed for the benefit of the ministry?
- What viable model of multiethnic integration can be developed for the benefit of corps congregations across the nation?

Thesis-Project Components

Biblical/Theological Foundation

In the Bible, there are many examples of multiethnic ministry that show how Jesus embraces Gentiles in reconciliation and how Paul enthusiastically expands the churches in the context of diverse ethnicities to fulfill the Great Commission.

Therefore, to develop a biblical/theological foundation, the writer of this thesis-project studied two main focus points based on the New Testament. First, with a brief study of multiethnic settings in the New Testament, this foundation researched how Jesus promoted reconciliation in the context of diverse cultures and ethnicities. This study reveals how Jesus embraces Gentiles, sinners, foreigners and the sick in His evangelical and multiethnic ministries. Second, this biblical/theological framework focused on Paul's approach to multiethnic ministry and its importance in the context of diverse ethnicities and cultures in biblical times by examining passages in the Book of Acts and Paul's Letters. This biblical foundation of the

multiethnic ministry and evangelism of Jesus and Paul demonstrates why churches in current times must consider it in order to be one in Christ as our society gets more diverse in ethnicities and cultures.

Literature Review

Building upon the Biblical/Theological Foundation, the literature review for this thesis project began to investigate how churches in our time embrace and minister to other people who are from different ethnicities and cultures in order to be one in Christ while our society is divided by issues of faith and race.²²

Therefore, this literature review included a study of the impact of immigrants in America, such as Hispanic groups, international students and refugees. Churches need to be aware of how our society is changing with those immigrants and they need to consider how to minister in a multiethnic setting. Also, this literature review studied cultural differences with a series of five cultural spectrums: Time vs. Event, Individual vs. Group, Guilt vs. Shame, Task vs. Person, and Dichotomous vs. Holistic Thinking. This study examined how people interact and express themselves in cultural differences.

22. Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America*, (New York, NY: Oxford University Press, 2000), 2.

Methodology

Throughout this thesis-project, case studies were performed on three selected multiethnic Corps of The Salvation Army: Houston International Corps in Houston, TX, Montreal Citadel Corps in Montreal, Quebec in Canada, and Rockford Temple Corps in Rockford, IL. There are a few reasons why those three corps were chosen for the case studies of this thesis-project. First, they have become great examples of multiethnic churches in The Salvation Army in North America, specifically in the region of the United States and Canada. They have successful ministries for diverse ethnic groups in their Corps that serve as examples to other corps of The Salvation Army who seek to adopt multiethnic ministries into their corps ministries. Second, those corps are surrounded by diverse immigrant groups in their communities and many people from different ethnicities and cultures are welcomed by the local corps of The Salvation Army. Having the setting in the corps, those corps consist of many nationalities from diverse ethnicities; about 30 nationalities for Houston International Corps, about 20 nationalities for Montreal Citadel Corps, and several nationalities for Rockford Temple Corps, as reported by the corps officers: Lieutenants Pilmo & Shinyoung Kang, Captains Justin & Colleen Gleadall, and Majors Mark & Teri Martsolf respectively.²³

Interviews were conducted with the corps officers and focus groups. Based on the data collection through the interviews, this project reviewed and compared the multiethnic ministries

23. Officers of The Salvation Army are promoted by ranks: Lieutenants for first 5 years after ordination and commissioning, Captains for 10 years after Lieutenant period, and Majors after 15 year service finished. In The Salvation Army, both husbands and wives are equally ordained and commissioned as officers.

of the three selected corps in order to investigate motives, challenges, and effective strategies for developing multiethnic ministry in The Salvation Army.

On-site visitations for the interviews were conducted at the three selected corps in turn with all appropriate permissions obtained in advance. Two interviews for each corps were performed: one for the officers that was for both husband and wife and another for the focus group that ideally consisted of five or six lay leaders from those corps who understood and participated in the multiethnic ministry in their corps. They were chosen by their corps officers. This focus group interview was completed without their officers attending.

Both interviews were scheduled on Saturday or Sunday, per their convenience, and the writer of this thesis-project joined their Sunday worship service to observe and experience their multiethnic ministry. Each interview was completed within 60 to 75 minutes.

Prior to the interviews, ten to fifteen potential questions - mostly qualitative and open-ended - were provided so that interviewees could ponder their responses and be prepared with their refined thoughts and opinions. Possible question topics could be about the corps history, motivation of becoming a multiethnic church, experience of the ministry, obstacles that they face, successful and unsuccessful points, any gaps that they need to improve, any strategies that effectively develop their multiethnic ministry, and the role of the leaders in multiethnic ministry.

Analysis and Recommendations

Harry Wolcott insists that “qualitative research reveals an analytical emphasis and analytical efforts are necessarily focused on parts or constituent elements and how they

interact.”²⁴ The analytical procedure often depends on the comparison between the qualitative data that is collected through survey in order to know and find anything.²⁵

Therefore, this chapter of the thesis-project analyzed the qualitative data that was collected through the interviews in three selected corps in order to find anything from the case study and to suggest some recommendations to Salvation Army corps that attempt to launch or develop multiethnic ministry. Comparisons between the qualitative data were analyzed to extract the findings that were then interpreted and defined. The analysis of the findings and recommendations from this thesis-project were an investigation of strategies and motivations for effective multiethnic ministry in the context of diverse ethnicities and cultures. This provides valuable information for developing resources and guidelines to the corps/churches of The Salvation Army.

Conclusion

One important message from the Scripture that all Christians and churches must be aware of is that everyone, regardless of color of skin, language and culture, has the same value in the eyes of God. Ethnic and cultural diversity was created by God through His purposeful intention and idea. Through the event of the Tower of Babel, God “scattered people from there over all the

24. Harry F. Wolcott, *Transforming Qualitative Data: Description, Analysis, and Interpretation*, (Thousand Oaks, CA: SAGE Publications, 1994), 173.

25. Wolcott, 177.

earth (Genesis 11:8),²⁶ which caused to bring diverse ethnicity and culture along with different languages into the world.

In the context of diverse ethnicities and cultures that are intended by God, evangelical churches in North America, including The Salvation Army, are cautioned not to neglect or dismiss multiethnic ministry in their churches so that the Great Commission is ultimately fulfilled. They, however, struggle to bring effective ministry into their churches due to the lack of knowledge and experience concerning on how to minister to and evangelize people especially immigrants who have language barriers and cultural differences which occasionally cause separation and tensions with others. This happens not only in secular communities, but also in churches. Therefore, the goal of this thesis-project is to suggest effective strategies and recommendations for developing their multiethnic ministry in their church, which is completed through the case study with interviews to the three selected multiethnic corps of The Salvation Army.

In this thesis-project, the following chapters demonstrate the importance of multiethnic ministry throughout the Scriptures and as reflected in current literature to find any outcomes for developing multiethnic ministry in The Salvation Army, examined through case studies. In chapter two, the biblical/theological foundation is based on two main topics: first, how Jesus approaches and ministers to people in the context of diverse ethnicities and cultures, and second, how Paul demonstrates the importance of multiethnic ministry in biblical times by examining the Scripture verses in the Book of Acts and Paul's Letters. In chapter three, literature review on the topic of multiethnic ministry studies the impact of immigrants in the United States along with the

26. All scripture references are taken from the New International Version of the Bible unless otherwise indicated.

cultural differences with a series of five cultural spectrums. In chapter four, the methodology as well as the findings of the case study, that includes multiple interviews of the three selected multiethnic corps in The Salvation Army, are defined. In the last chapter, the analysis and recommendations for developing multiethnic ministry in The Salvation Army are analyzed by extracting and interpreting the qualitative data that is collected from the interviews.

CHAPTER 2

BIBLICAL/THEOLOGICAL FOUNDATION

Introduction

As current society is full of diverse ethnicities and cultures, a few of the common words that the evangelical churches in this country adopt in their ministry are “multiethnic” or “multicultural.” However, there are different responses among churches: some welcome and support multiethnic ministry, and others are reluctant or resist it because of the different ethnicities and cultures. As Christians who are to fulfill the Great Commission, they are not to neglect the people who are from countries and cultures different from their own. They first need to get close to them with the love of Christ and embrace their culture.

In this multicultural setting, many evangelical churches in the United States, including The Salvation Army, encounter barriers about how to evangelize immigrants from all over the world. Numerous first-generation immigrants, possibly even their children, can have language or cultural barriers which occasionally cause separation and conflicts with others. This happens not only in secular communities, but also in churches.

One important message from the Bible is that everyone, regardless of language and culture, has value in the eyes of God. Cultural diversity was created by God through His purposeful intention and idea. After completing the creation, God looked at all creatures in diversity and declared it “very good” (Genesis 1:31).¹ Since God created human beings in His

1. Duane Elmer, *Cross-Cultural Conflict: Building Relationships for Effective Ministry*, (Downers Grove, IL: IVP, 1993), 23.

own image (Genesis 1:27), the image of God must be reflected in human beings, regardless of race, ethnicity, or cultural identity. Furthermore, the responsibility and duty of human beings was to rule and create cultures in the world in partnership with Him.²

For a better understanding of multiethnic ministry and eventually to develop effective multiethnic ministry and programs in The Salvation Army, this chapter intentionally focuses on biblical descriptions of Jesus's evangelical ministry in the context of diverse ethnicities and cultures. This is a descriptive paper which highlights four points: first, the multiethnic and multicultural setting of the first century, which may help to understand the background on Jesus' ministry; second, the fact that as Jesus was the Word, He came into the world that was full of diverse ethnicities and cultures; third, Jesus offered reconciliation between God and people and between Jews and Gentiles, due to His incarnation into culture; and finally, Jesus' evangelical ministry which described how He ministered to all people who came from all over the world, each with individual cultures.

In addition to Jesus' ministries in diverse ethnicities and cultures, this chapter briefly studies Paul's ministries to diverse ethnicities and cultures in his time. Paul pursued unity in diversity (Ephesians 4:1-7), had a passion for Gentiles (Romans 1:1-16), taught that a new life given by Jesus Christ is for all humanity (Galatians 3:26-28), and emphasized that Christ is enough for the salvation of all humanity (Colossians 3:10-11).

2. Soong-Chan Rah, *Many Colors: Cultural Intelligence for a Changing Church*, (Chicago, IL: Moody Publishers, 2010), 26-7.

Multiethnic and Multicultural Setting in the New Testament

The era in which Jesus came to the world and ministered obviously had a multiethnic and multicultural setting. Toward the end of Old Testament time, Northern Israel, with the capital city of Samaria, was destroyed and exiled by the Assyrians in 722 B.C., and later, Babylonians destroyed the Southern Kingdom of Judah with the temple in Jerusalem in 587/86 B.C. Then, Persians granted some Jews to return to the Land of Judah in 537 B.C. to rebuild their nation, temple, and Jerusalem, while the rest of the dispersed Jews were still spread generally throughout in the Middle East. In the 4th century B.C., Alexander the Great conquered the Middle East, including Palestine, and spread Hellenism and Gnosticism among the Jews in that region. In the 2nd century B.C., successors of Alexander, the Seleucids dominated Palestine and had control over the Jews by forcing them to live in the Hellenistic culture, including its pagan religions. In the 1st century, right before the beginning of the New Testament time, the Romans conquered Palestine and Roman governors were eventually sent to Judea to rule the Jews who were, at that time, divided into sects of Pharisees, Essenes, Sadducees, Therapeutae and Zealots.³

During this intertestamental period of 400 years, it is obvious that the Jews were scattered abroad among diverse nations and experienced many cultures through different languages, food, clothing, and religions. Through this situation, it is not difficult to discover that the Jews in the 1st century lived, thought, spoke, worked, ate, dressed, traveled, learned, and entertained within very diverse culture and ethnic groups.⁴ Additionally, the Jews in the beginning of the New

3. Robert H. Gundry, *A Survey of the New Testament*, 4th ed. (Grand Rapids, MI: Zondervan, 2003), 18-9.

4. Gundry, 41. The Jews in the 1st century spoke Aramaic and Greek mostly, rather than Hebrew.

Testament were also exposed to diverse pagan and philosophical teachings in their lifetimes.

Robert Gundry writes,

Traditional pagan religion featured a pantheon of gods who, according to the myths about them, often behaved badly. Roman emperors also were elevated to divine status and worshiped; and secret religions, called mysteries, became increasingly popular. Superstitious practices flourished. Pagans were syncretistic in that they combined these practices and religions rather than following one to the exclusion of others. The ideas that later formed full-blown Gnosticism were beginning to jell, ideas such as the inherent evil of the physical world and superior knowledge as the means of salvation for the religiously elite. Philosophical notions were peddled widely. Stoicism in particular enjoyed some popularity.⁵

Although having their own religion and culture, the Jews were positively or negatively affected in their lifestyles due to the exposure of different cultures.

Therefore, the era of Jesus' ministry in the world was full of diverse cultures, not just Hebrew or Judean cultures. It is impossible to understand Jesus' ministry without this multicultural setting because Jesus Himself was living in the context of diversity. Furthermore, throughout the life of Jesus in the context of a multicultural setting, His heart demonstrated that all believers are to minister to all people, regardless of culture and nation (Matthew 15: 29-31, Mark 7:24-30, John 4:3-26).

To better understand Jesus' evangelical ministry in the context of diverse ethnicities and cultures, it is important to identify Jesus as the Word who became flesh into the cultures of the world, based on John 1:1-18.

5. Gundry, 71.

Jesus' Incarnation into Diverse Ethnicities and Cultures

John's gospel emphasizes not only that Jesus is genuinely human, but also that Jesus Himself is truly God. In John 1:1-2, John clearly asserts that Jesus was the Word and the Word was God⁶ from the beginning: “In the beginning was the Word and the Word was with God, and the Word was God. He was with God in the beginning.” This passage points out that “the Word” is Jesus who is divine in the very nature of God.⁷ John does not simply say that there is something divine about Jesus, but rather that Jesus Himself is God and doing the works of God.⁸

Through the Word, everything in the world was created and without Him there was nothing that was made (John 1:3), which includes diverse cultures and ethnic groups in the world. All cultures and ethnic groups in the world were created by Jesus and also exist for Him (1 Corinthians 8:6, Colossians 1:16). Jesus who created these cultures was not separated from them. He was the light to shine in the darkness of the world (John 1:5) full of diverse cultures. As the light, Jesus became the revelatory Word of God in the cultures of the world⁹ in order to reveal Himself as the Messiah for all cultures.

However, the light was not welcomed into the darkness of the world that was full of sin. Although Jesus was a lamp for their feet and a light for their path (Psalms 119:105), all creatures in the world would not recognize Him (John 1:10) and continuously loved the darkness of sin.

6. John adopts several Christological thoughts and terms in order to reveal Jesus as Messiah (John 1:41, 4:25-6), Son of God (John 1:49), Savior of the World (John 3:16, 5:26), the Lamb of God (John 1:49), Son of Man (John 1:51, 3:13-4), and the Word (John 1:1-2).

7. Leon Morris, *The Gospel According to John: The New International Commentary on the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1995), 66.

8. Morris, 68-9.

9. Gundry, 259.

The Word became flesh and dwelled among people who are *in* and *with* the cultures. Through their rejection of him and their selection of the darkness of the world, Jesus was crucified on the cross, which eventually reveals the truth of having the right to be the children of God when they believe in Jesus (John 1:12).

Therefore, the starting of the evangelical ministry of Jesus is from His incarnation into this world. For Jesus to be born in flesh means that Jesus entered the secular culture in the world. He came and lived among people and ultimately left His heavenly glory. Although Jesus Himself was the Word who was God (John 1:1), He did not cling to His authority and glory, but instead, He humbled Himself by becoming a human being who served and sacrificed Himself for the needs of all people, even to the death on the cross (Mark 10:45). In order to serve and minister to all people in the world and their ungodly cultures, Jesus denied His own heavenly culture of heaven and submitted Himself to the unholy culture of human beings (John 1:4, 17:8, Philippians 2:6-8).

Jesus' Reconciliation in Diverse Ethnicities and Cultures

In the Bible, Jesus is described as a reconciler in different cultures.¹⁰ Jesus brings reconciliation between God and all human beings of diverse cultures first, and then among people who are from different cultures, especially between Jews and Gentiles.

¹⁰ Kenneth Boa, "Christ and Cultures: Multiculturalism and the Gospel of Christ," accessed September 3, 2018, <https://bible.org/seriespage/12-christ-and-cultures-multiculturalism-and-gospel-christ>.

Between God and Human Beings

First, since Jesus immersed Himself into the cultures of the world, He offered reconciliation between God and human beings who were in the darkness of their cultures. Although human beings were created for a relationship with God, due to the sin against God, the relationship was broken, and human beings were separated from God. They “have sinned and fall short of the glory of God” (Romans 3:23). There was nothing that they could do to recover it or reconcile the relationship by their own power. However, God presented Jesus as a reconciliation through faith in His blood (Romans 3:25). Jesus died on the cross to reconcile the relationship between God and human beings. Without faith in the blood of Jesus, no human beings can be reconciled with God.

When Jesus was in the world, He continued to intercede on behalf of all human beings to God. In Romans 8:33-34, Paul asks questions about who can condemn those who are reconciled or bring a charge against those whom God has chosen. It cannot be Jesus because He is the reconciler between God and people and intercedes for them. In Hebrews 7:25, Jesus saves those who come to God through Him because Jesus always lives to intercede for them. In Hebrews 9:24, we find that Jesus appears in the presence of God for all human beings who are reconciled by faith in His blood.¹¹

In Colossians 1:13, it is written, “He has rescued us from the domain of darkness and brought us into the kingdom of the Son He loves.” The word “rescue” means “to deliver to

11. Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Publishing Group, 1998), 787.

oneself.”¹² God delivered us from sin. He rescued us from Satan and the domain of darkness. The word “domain” can be translated as “power, jurisdiction, ruler, or authority.”¹³ God has delivered us from sin by pulling us away from the power, jurisdiction, or authority of Satan and the darkness.

Therefore, Jesus offered the reconciliation between God’s kingdom and people. That means people were rescued from the power of Satan and transferred into His kingdom. People are rescued from death and transferred to life. They are rescued from brokenness in Satan and transferred to wholeness in Jesus Christ. People are rescued from pains and transferred to blessings of God. It was made completely possible due to the reconciliation of Jesus.

In addition to the reconciliation of Jesus between God and human beings, the reconciliation of Jesus among people, especially the Jews and the Gentiles is described in the next section.

Between Jews and Gentiles

Jesus was also the reconciler between Jews and Gentiles who were living in different cultures. Both Jews and Gentiles at the biblical time were against each other. Jews looked down on Gentiles by treating them as if they were beasts and believed that the kingdom of God was not for the Gentiles, while Gentiles did not accept the God of the Jews as their true Lord.

However, in the mind of God, Jews are not superior to Gentiles as “God created mankind in His own image... male and female he created them” (Genesis 1:27). All

12. Edward W. Goodrick and John R. Kohlenberger III, *The Strongest NIV Exhaustive Concordance*, (Grand Rapids, MI: Zondervan, 1999), 950.

13. Goodrick and Kohlenberger III, 311.

people have equal value to God regardless of different ethnicities or cultures. Although they became diverse in languages and cultures by God's purpose after the event of the Tower of Babel (Genesis 11), no one is to be ignored or excluded for the reconciliation due to the differences. The Book of Ruth gives an example of a Gentile immigrant widow who was faithfully cared for and reconciled although historic tensions existed between Moab and Israel (Ruth 2 and 3). Therefore, by His ministry and teaching, Jesus reconciled both Jews and Gentiles into unity in God. Kenneth Boa writes,

By his teaching Christ called Jew and Gentile together; both were offered a place in God's kingdom, with the ethnicity of the Jews giving them no advantage whatsoever. While Jesus modeled this reconciliation in his own life and ministry, it took his followers some time to put this aspect of his message into effect. When they did, however, the results were revolutionary. The Jewish disciples of Jesus were taught to reach out with love and acceptance to the Gentiles, whom they had come to think of as beasts. The Gentiles were invited into fellowship with the Jewish disciples without having to become Jewish. Christ even more decisively brought about reconciliation between Jews and Gentiles through his death. Both Jews and Romans found themselves implicated in the death of Christ, but also forgiven through the death of Christ. One's relationship with God was now based on the experience of God's love through Christ as shown supremely in his death, not on one's Jewish identity. Gentile believers came to see that the God of Israel, of the Jews, was the true God. Jewish believers came to see that their God was to be made known to all people.¹⁴

The Apostle John insists that God loved "the world" so much that He gave His one and only Son, Jesus (John 3:16). In this verse, John tells us that God's love is wide enough to embrace all people of the world. It is not limited to any specific national group or spiritual elite.¹⁵ The only Son of God, Jesus, was a gift for all people in the world, which means that Jesus came not only for the Jews, but also all other nations, including the Gentiles.

14. Boa, "Christ and Cultures: Multiculturalism and the Gospel of Christ,"

15. Morris, 203.

In Luke 10: 25-37, Jesus presented a parable of the Good Samaritan in order to show graciousness to an expert of the Law who tried to test Jesus by asking, “What must I do to inherit eternal life?” Jesus told him that he must love God with his heart, soul and strength, and love his neighbor as himself. Then, the expert of the Law asked another question, “Who is my neighbor?” and Jesus gave him the parable of the Good Samaritan and asked him to do as the Samaritan. The intention of Jesus in this conversation and parable was that Jesus wanted to teach the expert of the Law that no matter who they were, either Jews or Gentiles, the one who loves neighbors as himself and helps the needy truly inherits heaven. Jesus indicated that to love his neighbor as himself, he first must be a neighbor of others rather than confine who else is or is not his neighbor.¹⁶ Robert Gundry writes,

Jesus shocks the lawyer by making the helper a Samaritan. A Jew such as the lawyer would expect Jesus at most to have made the Samaritan a person in need of help, so that the lesson would run: A Jew should help even a Samaritan in need. Instead, it runs: Even a Samaritan helps a Jew in need. End of ethnic pride in Jesus’ ideal society!¹⁷

In conclusion, Jesus offered reconciliation between God and people who live in the sinful cultures as He was incarnated into the cultures of the world and accepted death on the cross. He also offered reconciliation both between Jews and Gentiles who have their own cultures so that they love one another and become each other’s neighbor.

Jesus’ Evangelical Ministries in Diverse Ethnicities and Cultures

When Jesus became incarnate and reconciled the world about 2000 years ago, the society already consisted of diverse ethnic groups who spoke many different languages and lived in

16. Gundry, 229.

17. Gundry, 230.

diverse cultures. Therefore, the ethnic groups in diverse cultures are not supposed to be ignored or neglected from the ministry of the Gospel of Jesus Christ. Churches must cross the cultural boundaries and interact with other nations and their culture in order to evangelize them as Jesus did. There are some examples of how Jesus ministered for the people who were submerged in diverse cultures in the world.

Forgiveness

As a reconciler, Jesus offered forgiveness to people of all cultures and the building of a relationship with Him. The Books of the Gospel record numerous verses of Jesus' teaching that taught that forgiveness is offered to anyone who repented and believed in Jesus. In Luke 17: 3-4, Jesus said that if anyone sins against us and come back with repentance, we are to forgive him unlimitedly. In Matthew 18:21, when Peter asked Jesus of how many times we must forgive, Jesus insisted that we should forgive "not seven times, but seventy-seven times" which meant unlimited forgiveness. In Matthew 6:44, Jesus taught us that we are forgiven by God when we forgive others' sins toward us which includes the sins of not only the past, but also of the present.

Although Jesus' evangelical ministries were not accepted in different cultures of the Jews and that even old friends from His hometown of Nazareth took offense at Him (Matthew 13:57), Jesus still approached sinners and offered His forgiveness by eating and staying with them. In Luke 19:1-10, Jesus met a chief tax collector named Zacchaeus, who was a sinner, and stayed at his house that night. When Zacchaeus repented, Jesus proclaimed that salvation came to this sinner's house and that this sinner became a son of Abraham. People who saw Jesus staying at a sinner's house and proclaiming the salvation of the sinner began to complain, "He has gone to be the guest of a sinner" (Luke 19:7). It was not acceptable for the Jews and their religious leaders

who misinterpreted the Law of Moses (Mark 7:1-23). This story, however, tells all people that forgiveness and redemption can come to even sinners when they come to the Lord with their repentance.

Ministries of Compassion

Jesus' evangelical ministry was compassionately performed to those who were sick and hungry. He definitely cared for the sick with healing and the hungry with feeding. In Matthew 9, when Jesus saw the sick in the synagogue, "he had compassion on them" (Matthew 9:36) and healed every disease and sickness. In Matthew 15, when the crowd of 4,000 did not have anything to eat for three days, "Jesus had compassion for these people" (Matthew 15:32) and fed them with seven loaves of bread and a few small fishes.

There were a number of the sick with the other Jews and Gentiles around Jesus. His physical healing was granted to people of all cultures which eventually continued to His spiritual healing for them.¹⁸ For instance, in Luke 17:11-19, Jesus met ten lepers including one Samaritan while He traveled between Samaria and Galilee. The compassionate heart of Jesus would not let them walk away without His healing ministry when they shouted out in a loud voice, "Jesus, Master, have pity on us" (Luke 17:13). When Jesus simply, but in a divine manner, commanded them to go and show their bodies to the priests, they obeyed Him and experienced the divine healing. It was obviously the evangelical ministry of Jesus by offering healing to the sick among the Jews and Gentiles. Jesus, however, proclaimed salvation to the one Samaritan who came back alone and knelt down at Jesus' feet to praise Him with thanks. Jesus responded, "Rise and

18. Boa, "Christ and Cultures: Multiculturalism and the Gospel of Christ,"

go; your faith has made you well” (Luke 17:19). This story tells us that Jesus not only healed the sick, but also saved souls through the power of healing people in different cultures.

Also, Jesus healed a daughter of a Gentile woman in Mathew 15:21-28. She cried out to Jesus for mercy on her daughter who was possessed by a demon. Although she was informed that Jesus was sent only to the lost of Israel, she said, “Even the dogs (Gentiles) eat the crumbs that fall from their master’s table” (Matthew 15:27). Then Jesus declared, “Woman, you have great faith! Your request is granted” (Matthew 15:28). Through this healing ministry, Jesus showed his sensitivity to the needs of non-Jews by healing the Gentile woman who was desperate.

In addition to the healing ministry, Jesus was compassionate to the hungry. In Matthew 15, to avoid the persecution of the Jews, Pharisees, and Scribes from Jerusalem (Matthew 15:1), Jesus traveled through the region of Tyre and Sidon (Matthew 15:21) which was the Gentiles’ territory and was populated with Canaanites and other Gentiles.¹⁹ After healing a daughter of a Canaanite woman, Jesus fed four thousand men along with a number of women and children who were probably mostly Gentiles. They followed Jesus Christ to listen to His teaching and preaching in the wilderness of Galilee. When Jesus observed those who had stayed with Him for days and did not have anything to eat, Jesus was pitiful toward them and found seven loaves of bread and a few small fish. It was surely not enough for the vast number of Gentiles through the power of man, but more than enough through the power of the Messiah Jesus. After giving thanks to God, Jesus broke the food, gave it to His disciples, and then they distributed food to the people. With everyone satisfied with the food, the disciples picked up seven basketfuls of broken pieces that were left over (Matthew 15:32-39). This miraculous feeding of Jesus was performed

19. Gundry, 184-5.

based on His compassionate heart for all people who were from different cultures. By this evangelical ministry, Jesus physically and spiritually took care of people of diverse cultures.

Through those passages of the Bible, it is obvious that Jesus had a compassionate heart towards people from diverse ethnicities and cultures, including both Jews and Gentiles, and willingly offered healing and feeding to those who were in need.

Eternal Life

By the evangelical ministry, Jesus presented the hope of eternal life to people of diverse cultures. Kenneth Boa writes,

Christ offers hope to people of all cultures. He promises an eternal future for people of all tribes, nations, and languages. But the hope is not exclusively future: Christ offers people of all cultures spiritual power now for personal community.²⁰

There are two significant events where Jesus offered eternal life to Nicodemus in John 3:1-15 and a Samaritan woman at the well in John 4:1-26. First, in the beginning of chapter three, John writes about the conversation between Jesus and Nicodemus in order to show that Jesus incarnated into the cultures of the world to give the hope of eternal life to all men, no matter what kind of culture they were a part of. Nicodemus was one of the Jewish ruling council members, which means he was a typical representative of Pharisaic Judaism.²¹ One night, he came to Jesus to relieve his spiritual thirst on the matter of eternal life. While Nicodemus would stress the careful observance of the Law and the traditions of the elders, which was the way of eternal life for all Jews,²² Jesus evangelically declared, “No one can enter the kingdom of God

20. Boa, “Christ and Cultures: Multiculturalism and the Gospel of Christ,”

21. Morris, 185.

22. Morris, 186.

unless he is born of water and the Spirit... You must be born again” (John 3:5-7). Jesus offered “eternal life” to Nicodemus (John 3:15).

On the other hand, in John 4, Jesus met a Samaritan woman at a well. Her culture was quite different than the Jews’ so that the Samaritans did not get along with Jews. When Jesus asked her to get Him some water, this woman surprisingly responded to Jesus, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” (John 4: 9). She could not understand why Jesus asked her for water “since Jews did not associate with Samaritans” (John 4:9). This Samaritan woman did not understand who Jesus was and what He meant when He spoke about living water. Jesus evangelically declared, “Everyone who drinks water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life” (John 4:13-14). Jesus offered “eternal life” to the Samaritan woman (John 4:14).

Those two stories clearly show that Jesus presented the hope of eternal life to those who were thirsty in their spiritual lives. Jesus’ evangelical ministry was for all people who were from different cultures. Leon Morris writes,

His was a ministry for all people. John is clear that Jesus came to bring salvation for people of all races, and this incident strikingly brings out this truth. In the former incident (referring to the teaching of Nicodemus by Jesus) Jesus spoke of the importance of the new birth. Here his theme is the living water that he came to bring to needy people. The terminology is different, but the basic message is the same. A feature of this story is the way the woman persistently attempts to avoid the issues Jesus raises. But just as persistently Jesus brings her back to them until finally he secures the desired result.²³

Therefore, Jesus, who came to the world of multi cultures, approached both cultures of Jews and Gentiles and ministered to them by teaching and preaching about how they could receive eternal life.

23. Morris, 225.

Humility

In His evangelical ministry, Jesus demonstrated His humility by incarnating into earthly cultures. As Jesus is the Way that is the path of humility and lowliness,²⁴ He opposed the proud and gave grace to the humble so that he counted himself a servant who is always self-giving (Matthew 25:37).²⁵

In Matthew 20:1-7, Jesus appealed to servanthood for His disciples who apparently still failed to understand why Jesus came to the world. The mother of John and James came to Jesus and requested favored positions in the kingdom for her sons. When hearing about this, the other ten disciples were indignant with the two brothers. Although their attitude was wrong, it is true that the ability of Jesus was sufficient enough to establish the kingdom of God.²⁶ Jesus, however, emphasized that greatness in His kingdom is given when they are serving, not to be served. They must understand the reason why Jesus came to the world: “The Son of Man did not come to be served, but to serve, and to give His life as a ransom for many” (Matthew 20: 28).

The footwashing of the disciples’ feet is recorded in all four Gospels.²⁷ All four share a common lesson from Jesus that we are to stay at a lower place and serve others with a humble heart. Jesus washed the feet of his disciples and by so doing, crossed a major cultural boundary

24. Katherine Sonderegger, “The Humility of The Son of God,” in *Christology, Ancient & Modern: Explorations in Constructive Dogmatics*, eds. Oliver D. Crisp et al., (Grand Rapid, MI: Zondervan, 2013), 60.

25. Walter A Elwell, ed., *Evangelical Dictionary of Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2001), 582.

26. Thomas D. Lea and David A. Black, *The New Testament: Its Background and Message*, 2nd ed. (Nashville, TN: B & H Publishing Group, 2003), 241.

27. Matthew 26: 21-25, Mark 14: 18-21, Luke 22: 14-16, 24-30, and John 13: 21-30.

of the Jews and requested them to perform the same for others who are at lower places, just as He did. Thomas Lea and David Black write,

The incident in John's Gospel shows the close attention Jesus gave to his disciples as the end drew near. Jewish custom suggested that a rabbi's pupils should perform chores for him, but they were exempted from the menial task of washing feet. Jesus did for his disciples what the disciples of a rabbi were not expected to and what his disciples were unwilling to do. Jesus told Peter that his washing symbolized cleansing from sin (John 13: 10). He announced to all the disciples that the act symbolized the lowly service Christians should demonstrate toward one another (John 13:14-15).²⁸

Therefore, all Christians must understand that Jesus' humility during His ministry for all people was not given by His mouth only, but also through His humble actions, Jesus now commands all Christians to do the same as He did.

Authority and Power for the Great Commission

When Jesus incarnated into diverse ethnicities and cultures in this world in order to offer the reconciliation between God and people and between Jews and Gentiles, Jesus also displayed diverse evangelical ministries of forgiveness, ministries of compassion, hope of eternal life, and humility, which were given to people who were from diverse ethnicities and cultures from all over the world.

Now, on the last day in this world when Jesus ascended into heaven, He gave all of His followers the last commandment which is written in Matthew 28:18-20 and Acts 1:8, referred to as the Great Commission.

In Matthew 28:18-19, Jesus commanded that His disciples must "go and make disciples of all nations." We are to bring the Gospel of Jesus Christ to all nations. This does not refer to

28. Lea and Black, 259.

geographic boundaries, but rather to all people of the earth filled with ethnic groups of different cultures.

The term “ethnic” originates from a Greek “εθνικός” which is translated in three different meanings: “ethnic” as characteristic of a group, “national” as a whole country, and “gentile” as a non-Jewish. This helps better understand the Great Commission that the Gospel is for all, including Gentiles, regardless of ethnicities or cultures. Therefore, the intention of Jesus’ Great Commission is to reach all people with the Gospel of the Kingdom. There should be no discrimination between different diverse ethnic groups and their cultures. Dr. Robert Coleman clearly says, “It is all world evangelism.”²⁹

It is uncomfortable and difficult to fulfill the tasks that Jesus commanded in all nations which have their own diverse cultures with different languages, food, clothing, and religions. Jesus, however, offered “all authority in heaven and on earth” (Matthew 28:18) to fulfill the Great Commission. When carrying the Gospel of Jesus into the various cultures in this world, we must remember and affirm both the authority and the presence of Jesus which enable us to proclaim His kingdom and His message without hesitation. Dr. Robert Coleman writes,

He sees our need for reassurance; as in the other accounts of the Great Commission, He assures them of His power before telling the disciples what to do. His statement on this occasion covers everything. “All authority in heaven and on earth has been given to me” (Matt. 28.18). In one sweeping declaration, He dispels any uncertainty in their minds about His ability to handle any situation. He has absolute sovereignty; His authority reaches across the vast expanse of the planet and unto the farthest star.³⁰

29. Robert E. Coleman, *The Great Commission Lifestyle: Conforming Your Life to Kingdom Priorities*, (Grand Rapids, MI: Fleming H. Revell, 1992), 20.

30. Coleman, 31.

Since evangelism to “all nations” is the mandate of Jesus, we should make the Great Commission our own personal lifestyle. It should not just be one of the events or programs of the church. As Jesus came and spent his whole life on the evangelical ministry of this world, we must consider “the Great Commission Lifestyle”³¹ in our life. We must let evangelism be fulfilled to all nations throughout our whole life while being reminded of the authority and promise of Jesus that He will be with us always “to the very end of the ages” (Matthew 28:20).

Luke also described the moment of ascension along with Jesus’ command in Acts 1:6-8. When the disciples asked about the time for restoring the kingdom of God to Israel, Jesus firmly told them to not try and find out what was going to happen in the future for Israel, but instead to put their effort and time on evangelizing the whole world (Acts 1:6).³² Until the second coming of Jesus, disciples must share the Gospel of Jesus with people who are “in Jerusalem, and in all Judea, Samaria, and to the ends of the earth” (Acts 1:8), which means the whole world without any limits of geographical boundaries. Thomas Lea and David Black writes,

He promised that the Holy Spirit would provide power for carrying the gospel throughout the earth. The ascension was a visible event in which Jesus received exaltation to God’s right hand (Acts 2:33-35). The upward movement of Jesus showed the glory (cf. Luke 9:34). The reality of the ascension pointed to the hope of Jesus’ return, and during the interim of Jesus’ absence his disciples are to be involved in spreading the gospel.³³

The point that disciples should look at carefully in Acts 1:8 is the importance of the role of the Holy Spirit in evangelism. The Holy Spirit is the origin of the power that all evangelists should receive. The power, however, is only given to them when the Holy Spirit comes on them.

31. Dr. Coleman certainly explains the Great Commission Lifestyle in three topics of affirmation, mandate, and promise. See his book *The Great Commission Lifestyle*.

32. Lea and Black, 291.

33. Lea and Black, 292.

After receiving this power, the disciples who voluntarily became witnesses for Jesus in the whole world went out and proclaimed the Gospel of Jesus.

In Acts 2, there was a certain change in the people that were filled with the Holy Spirit. The first change was their speaking. After Jesus ascended into heaven, when all his disciples and followers gathered together at the upper room, the Holy Spirit suddenly “came from heaven and filled the whole house where they were sitting” (Acts 2:2). It seemed to be “tongues of fire that separated and came to rest on each of them.” (Acts 2:3) All of the people in the room were filled with the Holy Spirit and started to speak in fourteen different tongues, so that it was possible for those who were from sixteen different ethnic groups with their own languages to understand what the disciples had declared about the wonders of God. This was proof of the power of the Holy Spirit.

Without receiving the power of the Holy Spirit, no one can go out and make disciples to all nations. Without the Holy Spirit coming upon us, no one can receive this power. The Holy Spirit enables the divine works of declaring the Gospel of Jesus to people who are all from different nations.

Paul’s Ministries in Diverse Ethnicities and Cultures

As human diversity in ethnicity and culture was God’s idea,³⁴ God forced humanity to be “scattered over the face of the whole earth” (Genesis 11:9), and the early church congregations in

34. Daniel N. Diakanwa, *Global Ministry in a Global Society: A Comprehensive Multicultural Ministry Approach to an Emerging Global Society*, (Montgomery, AL: E-Book, LLC, 2007), 33.

the New Testament time were ethnically and culturally diverse.³⁵ For example, the church in Jerusalem was full of diverse ethnicities and cultures. After the Crucifixion and Resurrection, the followers of Jesus no longer had Jesus in the flesh to give guidance.³⁶ However, when 120 of the followers of Jesus in Jerusalem gathered together in an upstairs room to pray for wisdom and direction on the day of Pentecost, “all of them were filled with the Holy Spirit and began to speak in other tongues” (Acts 2:4) and people from fourteen different nationalities³⁷ “heard them declaring the wonders of God in their own tongues” (Acts 2:11). “When the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food” (Acts 6:1). Throughout these events, it is obvious that the Jerusalem church consisted of diverse ethnicities and cultures. The followers in Jerusalem were diverse culturally and linguistically, and second-class Galilean Jews as well as migrant Hellenized Jews were main members of the church in Jerusalem.³⁸ Although the Jerusalem church welcomed those who were from diverse ethnicities and cultures, they brought challenges, conflicts, and tension.³⁹

35. Curtiss Paul DeYoung et al., *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race*, (New York, NY: Oxford University Press, 2003), 37.

36. DeYoung et al., 21.

37. Acts 2:9-11 indicate all people who are from all 14 different nationalities: Parthians, Medes, Elamites, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, the parts of Libya near Cyrene, visitors from Rome (both Jews and converts to Judaism), Cretans and Arabs.

38. DeYoung et al., 23.

39. DeYoung et al., 23.

The world when Paul was living was divided by prejudices based on ethnicity and culture, and this affected the churches in early biblical times.⁴⁰ It was obvious that the churches were disunited and encountered factions, schisms, false teachings, and personality cults (1 Corinthian 1).⁴¹

Within this atmosphere, Paul, in his ministries, showed his passion for the Gentiles, for unity in diversity, a new life for all humanity, and for Christ who is enough for all humanity. He was convinced that diverse ethnicities and cultures in local churches were God's covenantal fulfilment to Abraham (Ephesians 2:14-22).⁴²

Unity in Diversity

The passage from Ephesians 4:1-7 serves as a theological basis for Paul's multiethnic ministry, which explains the unity in the diversity. Paul indicated that all believers are unique and celebrate the diversity within the body while they are to be united in Christ.

In Ephesians 4:1, Paul referred to himself as a "prisoner for the Lord," and identified all believers as fellow prisoners, who must be in a common relationship to Jesus Christ. Woo writes,

Paul begins by highlighting what each believer has in common in relationship to Jesus Christ with the simple identification, "the prisoner in the Lord"... As prisoners of Christ, we no longer belong to own desires and comforts, but to Christ alone. As slaves of Christ, each believer shares the same Master and the same relational status. We are connected to Christ as our Master and to each other as fellow slaves.⁴³

40. David B. Capes, Rodney Reeves, and E. Randolph Richards, *Rediscovering Paul: An Introduction to His World, Letters, and Theology*, 2nd ed. (Downers Grove, IL: IVP, 20017), 404.

41. Capes, Reeves, and Richards, 405.

42. Derwin L. Gray, *The High-Definition Leader: Building Multiethnic Churches in a Multiethnic World*, (Nashville, TN: Thomas Nelson, 2015), 77.

43. Rodney M. Woo, *The Color of Church*, (Nashville, TN: B&H, 2009), 40-1.

All humans are unique and diverse, according to God's design, but they are to be in a relationship with Jesus Christ without their own desires and comforts. The diversity of believers must be one in Jesus as they are "prisoners for the Lord."

In Ephesians 4:3, Paul indicated that true unity from diversity is possible only by the Holy Spirit. The verse says, "Make every effort to keep the unity of the Spirit through the bond of peace" (Ephesians 4:3). Constantly, there were conflicts and disunity among the Jews and the Gentiles in the first century, and this disunity existed in the early churches (Galatians 2:11-14).⁴⁴ All believers must strive to be united in Jesus and need to "bear with one another in love" (Ephesians 4:2), as they were followers of Jesus. It was difficult to be united when there were many differences and distinctions between the Jews and the Gentiles. Believers in the first century had to endeavor to constantly preserve the unity between Jewish and Gentile believers. Therefore, Paul emphasized that with the help of the Holy Spirit, people in diverse ethnicities and cultures could be united in Christ.

In Ephesians 4:4-7, Paul emphasized the reality of unity with seven different phrases. He said that "there is one body and one Spirit – just as you were called to one hope when you were called – one Lord, one faith, one baptism; One God and Father of all, who is over all and through all and in all." One body shares the same energy and same head, which is Jesus Christ. When all parts of the body follow the head, the body and head are united. Although the individual parts of body are different in function and appearance, they are related and dependent upon the others. Then, the church body could be the hands, feet, eyes and heart of Jesus Christ. All believers who

44. The event in Galatians 2:11-14 is one of proofs that the Jews were against the Gentiles. Peter used to eat with the Gentiles, but when the Jews from James came, he began to draw back and separated himself from the Gentiles.

are in one body have the same one Spirit in the church. It is not possible for one body to have different spirits. All believers must have one hope that was extended to both the Jews and the Gentiles to join the same salvation given by one Lord, which can only be achieved through the faith in one messiah: Jesus Christ. Within the one body, there was one baptism that was a public expression of the confession and faith in one Lord. Then, Paul closes the list by naming the source of our unity: one God.⁴⁵

Paul's teaching to the believers in Ephesus about oneness is based on God's Creation account. Rodney Woo writes,

God began His creation on the underlying principle of unity and oneness. In Gen 1:26, God said, "Let Us make man in our image." This one statement indicates that according to God's original plan, every single human being possesses a similar likeness to our Creator. There is only one Creator and one humanity.⁴⁶

It is disclosed that there are three persons in the Godhead – the Father, the Son and the Holy Spirit. Each person is unique, but they are in One God, and the unity of the Godhead cannot be divided. As Paul was a Hebrew of Hebrews (Philippians 3:5), he had a Jewish heritage that all Hebrew children were to memorize from Deuteronomy 6:4: "The Lord our God, the Lord is one" in order to be a part of the covenant people of God. Based on Jewish education, Paul learned about the oneness of God and brought it to the believers in the early churches.⁴⁷

45. Woo, 40.

46. Woo, 39.

47. Woo, 40.

Passion for the Gentiles

Paul's confrontation with Jesus Christ on Damascus Road was the second most important event in Christian history after Christ's crucifixion and resurrection⁴⁸ because Paul conversed with Jesus and had received a calling as an apostle for the Gentiles. Before the Damascus experience, Paul as a devoted Jew would not have included the Gentiles in his ministry as the Jews believed the Gentiles were not a part of God's people. However, the Damascus experience completely transformed him into an apostle for the Gentiles. In many places, Paul referred to himself as an apostle to the Gentiles to be set apart for the gospel of God for the Gentiles (Romans 1:5, 11:3, 15:16-21, Galatians 1:16, 2:8-9, Acts 9:15, 26:16-20, 1 Timothy 2:7). For example, Paul referred to himself an apostle for His name's sake and told the early believers in Rome he had "received grace and apostleship to call all the Gentiles to the obedience that comes from faith for His name's sake" (Romans 1:5). Paul was "obligated both to Greeks and non-Greeks, both to the wise and the foolish" (Romans 1:14) and was "not ashamed of the gospel because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile" (Romans 1:16).

Throughout these passages, Paul was willing to reach out to all people for His name's sake: Jews, Greeks, and barbarians, which Paul included; that is, not only the Jews, but also the Gentiles into the people of God in order to be evangelized and ministered to, especially the Gentiles.

48. F. F. Bruce, *Paul: Apostle of the Heart Set Free*, (Grand Rapids, MI: Wm. B. Eerdmans, 1977), 75.

New Life for All Humanity

Paul was astonished that the believers in the church of Galatia quickly turned to a different gospel (Galatians 1:6) which was brought in to the church by Jewish Christians who believed that circumcision was necessary for salvation.⁴⁹ Paul fervently stated that “there is no other gospel at all” (Galatians 1:7), and warned that if anyone preaches a different gospel, they would “be under God’s curse” (Galatians 1:9). So, Paul insisted that “a person is not justified by the works of the law, but by faith in Jesus Christ” (Galatians 2:16) and that salvation is given to all nations, the Jews and the Gentiles, as “God justifies the Gentiles by faith” (Galatians 3:8).

In Galatians 3:26-28, Paul continued to state that people could be children of God solely by faith in Jesus Christ. This redemption from God was for all, “neither Jew nor Greek, slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Galatians 3:28). In this passage, Paul noted three relationships that cover “the fundamental cleavages of human existence.” The relationships in ethnicity: the Jews and Greeks (Gentiles), sociopolitical status: slave and free, and gender: male and female are impacted by the gospel of Jesus Christ and exposed to grace of God so that they can all be redeemed equally.⁵⁰

Paul clearly specified and explained life “Before” and “Now.” “Before faith came, human beings were captured in prison by the law” (Galatians 3:23), but “now that faith comes, they are no longer under the supervision of Law” (Galatians 3:25). According to Bruce Milne, “The Christian is living as a new person in a new world, amid a new community in which all the old

49. Capes, Reeves, and Richards, 127.

50. Bruce Milne, *Dynamic Diversity: Bridging Class, Age, Race and Gender in the Church*, (Downers Grove, IL: IVP, 2007), 33.

hostilities are put to death in the cross, as it is embraced in baptism. The Christian experiences life in Christ as a life in which all are one.”⁵¹

All the redeemed come to God and become His children by faith in Jesus Christ, whether Jew or Gentile, whether slave or free, whether male or female. The new life in Christ does not have ethnic distinction, but all are in fact one in Christ.

Christ Is Enough

The church of Colossae was a young, faithful church and showed remarkable gospel progress and potential. However, there were heretical teachings that spread throughout the Colossian church. It was enough to shake the foundation of their faith in Christ. It was a different gospel and it ruined the faith in Christ. The result was a departure from Christ or remaining as religious persons without the truth in Christ. Two major issues in the church were the inclusion of Greek philosophy (Colossians 2:8) and Jewish legalism concerning food regulations, circumcision, Sabbath, and other calendar observances (Colossians 2:11:18). The Greek philosophers pursued knowledge and wisdom, and the Jewish legalists forced Christians to be circumcised, rather than focusing on the simple gospel of salvation by faith in Christ. The faith in Jesus Christ was supplemented to a specific amalgam of Jewish and pagan religious practices. Paul acknowledged the heresy that tried to influence the believers of Colossian church and its impact on the church’s believers.⁵²

51. Milne, 36.

52. Peter T. O’Brien, *Colossians, Philemon*, World Biblical Commentary, Vol. 44, (Waco, TX: Word Books, 1982), 109.

However, Paul fervently stated that Christ is enough. He reminded the Colossians that they have more than they need in Jesus Christ and in unity with him who was dead and risen (Colossians 1:15-20).⁵³ For Paul, Jesus was “the image of the invisible God who was pleased to have all His fullness dwell in Jesus” (Colossians 1:15, 19), creator of everything, “in heaven and on earth, visible and invisible” (Colossians 1:16), ruler and sustainer (Colossians 1:17), “the head of the body, the church” (Colossians 1:18), and the Savior by whom all people are to be reconciled through Him and His blood (Colossians 1:20).

In Colossians 3:10-11, Paul emphasized to the Colossians to put on “the new self” in order to describe the whole of humanity by noting a double reference, “no Greek (outstanding representative of the Gentiles) or Jew”, “circumcised or uncircumcised”, and “slave or free”. The barriers that divided people from one another racially, religiously, culturally and socially are abolished because all were baptized into one body, Jesus Christ (1 Corinthians 12:13).⁵⁴ Therefore, for Paul, there must be no divisions between ethnicities and between cultures due to heretical teaching. Rather, humanity needed only Christ who was all, and was in all (Colossians 3:11).

Conclusion

As people from all over the world immigrate into the United States, churches and their leaders must be aware of the importance of multiethnic ministry and should consider preparing evangelism in a multicultural setting and develop effective ministry for the immigrants. Patty

53. Milne, 37.

54. O’Brien, 192.

Lane's point is agreeable in the sense that "the multicultural nature of the United States is a tool that can speed the spread of the gospel throughout the world."⁵⁵ It is necessary to understand how Jesus and Paul ministered in a multiethnic and multicultural setting in biblical times, in order to discover effective strategies for developing multiethnic ministry.

Jesus proclaimed the message of the kingdom of God to many people from diverse ethnic groups and in multicultural settings. His evangelical ministry for people in diverse ethnicities and cultures was always performed to the needy. The incarnation of Jesus shows that He did not cling to the culture of heaven, and He even joined the diversity of culture in the world by becoming a man, albeit perfect. The incarnation of Jesus brought the reconciliation between God and people and between the Jews and the Gentiles. With the divine event of incarnation and reconciliation, Jesus specifically ministered to all people regardless of whether they were Jews or Gentiles.

Throughout His evangelical ministries, He offered forgiveness, ministries of compassion, and hope of eternal life to all people, regardless of their specific culture. He taught humility to people and that they should serve one another. All the divine, evangelical ministries of Jesus were connected to the Great Commission. By performing His evangelical ministry to all people in diverse ethnicities and cultures, Jesus eventually commanded his disciples to go and make disciples of all nations.

By His ministry in the world, Jesus had definitely trained and prepared His disciples for the proclamation of the kingdom of God and the Gospel throughout the world. When the Holy Spirit came on them, they received the power to be witnesses of Jesus and then boldly went all

55. Patty Lane, *A Beginner's Guide to Crossing Culture: Making Friends in a Multicultural World*, (Downers Grove, IL: IVP, 2002), 143.

over the world to spread out the Gospel on behalf of God and His authority. As a result, the Gospel was rapidly spread not only in Judea, but also the whole world.

Paul was enthusiastic to be “a servant of Christ Jesus” and to be “set apart for the gospel of God” (Romans 1:1) for all humanity in the context of diverse ethnicities and cultures. While the early churches were divided in groups and divided by prejudices on ethnicity and culture, Paul passionately pursued the unity in diversity in Christ. As there are three persons in the Godhead – the Father, the Son and the Holy Spirit - and each person is unique, however, they are in one God, Paul inculcated the idea that all believers who are different must be united as there is only one body in Christ. In his ministries, Paul emphasized that Christ is enough for the salvation of all humanity. This welcomes not only the Jews, but also the Gentiles into a deeper relationship with God, for the blessing of all mankind.

Based on the study of Jesus’ and Paul’s ministries in the context of diverse ethnicities and cultures, the writer of this thesis-project keeps working in the following chapters to find effective strategies for developing multiethnic ministries by constantly being prepared in the changing world.

CHAPTER 3

LITERATURE REVIEW

Introduction

While the United States consists of many ethnicities from all around the world, various cultures are brought with them from their home countries. This phenomenon originated in the very first diversification of ethnicity and culture: the Tower of Babel (Genesis 11).¹ However, it is not true that everyone welcomes this diversity into their lives. Some are forced to disrupt their comfort zone in life pattern and engage themselves in the world where many deficiencies and conflicts are exposed.² Cultural incompetence leads multiethnic churches and their believers toward cultural bias, concluding that there is only one best way to relate to one another: one cultural or ethnic group has to change for the comfort of the other group.³

Churches that pursue effective multiethnic ministry must consider how to approach and view people of cultural and ethnic diversity. To solve conflicts and avoid confusions, which are possibly created in multiethnic ministry, they must understand cultural differences and develop the ability to accept others who reveal different cultural expression. Adequate understanding and respect toward different cultural expressions are aspects of effective multiethnic ministry.

1. Marvin J. Newell, *Crossing Cultures in Scripture: Biblical Principles for Mission Practice*, (Downers Grove, IL: IVP, 2016), 30-1.

2. Duane Elmer, *Cross-Cultural Conflict: Building Relationship for Effective Ministry*, (Downers Grove, IL: IVP, 1993), 23.

3. Soong-Chan Rah, *Many Color: Cultural Intelligence for a Changing Church*, (Chicago, IL: Moody Publishers, 2010), 89.

This literature review explores a brief history of immigrants in the United States along with a few elements which impact our society: immigrants, international students, and refugees. Furthermore, the review focuses on understanding cultural differences with a study of cultural intelligence (CQ) and a series of five cultural spectrums: Time vs. Event, Individual vs. Group, Guilt vs. Shame, Task vs. Person, and Dichotomous vs. Holistic Thinking. It also examines how people interact and express themselves in the context of cultural differences.

Brief History of Immigration in the United States

Just as President John F. Kennedy's *A Nation of Immigrants* notes that America is a nation of nations,⁴ it is obvious that the United States is established by immigrants. This creates considerable discussion about evangelism and ministry among immigrants in multicultural setting of the United States. In order to expand this study, it is beneficial to know the brief history of immigration in the United States.

The earliest American immigrants came from England in 1607 and settled down in Jamestown, VA. While the Puritans still remained in the Church of England as they wanted to purify its doctrine from Roman Catholic erratum, another English group called the Pilgrims separated from the Church of England in order to have freedom of religion in the practice of their faith. They arrived in Plymouth, MA in 1620, by a ship, the Mayflower, in order to escape persecution. A decade later in 1630, the Puritans came to Boston, MA. Then between 1630 and

4. John F. Kennedy, *A Nation of Immigrants*, (New York, NY: Harper and Row, 1964) Kindle, Pickle Partners Publishing, 2016, Location 62.

1640, approximately 20,000 Puritans from Europe migrated to this land to seek not only the freedom of religion, but also economic opportunities in the new world.

Meanwhile, a number of indentured servants from Europe and slaves from Africa came into this land. Due to a steep fare for the passage to America, approximately one-half or more of the white Europeans of the voyage signed off on a contract and became indentured servants. In addition to voluntarily becoming indentured servants, there were many Africans who were kidnapped and became slaves in America. Also, thousands of European convicts were forced to become indentured servants in America.

The early history of immigration in America shows that a big portion of immigrants was composed of black slaves from Africa. In 1619, approximately 20 Africans were forced to be indentured slaves in Jamestown, VA. However, by 1680, approximately 7,000 black slaves from Africa came into America, and by 1790, it had rapidly increased to approximately 700,000. Although the U.S. Congress made a law in 1808 that the importation of slaves to America was illegal, the number of slaves was continually increasing.

Another great influx of immigrants from Northern and Western Europe occurred between 1820 to 1860, especially from Ireland due to a massive famine and from Germany which was experiencing an attempted revolution. From this group, about 5 million immigrants entered the United States in this period because of hunger, and to flee from oppression.⁵

Furthermore, countless immigrants arrived from Hispanic and Asian countries as well as eastern Europe during the 19th century. Over 100,000 Mexicans became citizens of the United

5. Matthew Soerens and Jenny Hwang, *Welcoming the Stranger: Justice, Compassion, and Truth in the Immigration Debate*, (Downers Grove, IL: IVP, 2009), 50.

States since the Treaty of Guadalupe was signed between Mexico and the United States in 1848. During this time, most of them worked to discover gold in California while many whites migrated into that region for the same reason. From 1848 to 1890, a vast number of Asian immigrants came to America, especially Chinese, came to the West Coast of the United States to work in construction, farming, and business.⁶

The famous poem of Emma Lazarus on the pedestal of the Statue of Liberty says, “Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me, I lift my lamp beside the golden door!”⁷ This poem reflects the truth that as an immigrant nation, the United States embodied the historical sensibility toward immigrants.⁸

Impact of Immigrants

As growth in the population of immigrants from all over the world to the United States is observable in the present,⁹ it is common to see diverse ethnicities and their different cultures not only in big cities, but also in small towns in the United States. For example, when we walk

6. Soerens and Hwang, 52-3.

7. Emma Lazarus, “The New Colossus,” National Park Service, accessed September 25, 2019, <https://www.nps.gov/stli/learn/historyculture/colossus.htm>.

8. Michael Pocock and Joseph Henriques, *Cultural Change & Your Church: Helping Your Church Thrive in a Diverse Society*, (Grand Rapids, MI: Baker Books, 2002), 69-70.

9. Data from the U.S. Census Bureau shows that in 2017, 44.4 million foreign-born immigrants reside in the United States, which is 13.6% of the U.S. population. Accessed September 10, 2019, <https://factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk>.

through the streets of apartment complexes or residency areas in Atlanta, GA or New York City in the evening, it is not difficult to recognize a vast number of different types of international foods being cooked by those families or restaurants. In grocery and department stores, countless customers are of different colors and languages. This indicates that current society is dramatically changing in the diversity of ethnicities and cultures.

Various elements of immigration have a major impact on the constantly changing United States today. While Hispanic are a majority of immigrant groups in the United States, international students and refugees are also important groups to whom the church must give additional attention as it embraces them in relevant ministries.

Major Immigrant Populations in the United States

In 1960, there were only 9.7 million foreign-born immigrants lived in the United States, which was 5.4% of the total population of the United States. However, the number increased to 44.5 million in 2017, that is 13.6% of the total population of the United States. This represents a more than quadruple increase since the 1960s, when the 1965 Immigration and Naturalization Act took effect.

There are three major groups of immigrant populations residing in the United States: Europeans/Canadians, Asians, and Hispanics. European and Canadian immigrants comprised 84% in 1960, 26% in 1990 and 13% in 2017 of the United States foreign-born immigrant

population. Asian immigrants were 4% in 1960, 22% in 1990, and 27% in 2017, which is more than a quarter of foreign-born immigrant population in the United States.¹⁰

However, Hispanic immigrant population has dramatically increased, and the growing population of Hispanics in the United States makes them an integral part of society. Nearly 1 million (10%) foreign-born Hispanic population resided in the United States in 1960. However, the number grew to 8.5 million (43%) by the year 1990, 15.8 million (51%) by the year 2000, and 22.2 million (50%) by the year 2017.¹¹

Like other immigrant groups, Hispanics are industrious. Many Hispanics rapidly reach to the status of middle-class in society,¹² and as a result they eventually contribute to the national wealth by paying income tax to the state and federal government.¹³

Due to the high level of immigrant population, people may complain that immigrants drain out the economy and are anxious that the United States is in peril of becoming a third world country. However, there are positive outcomes of immigrants being in the midst of changing our society. Michael Pocock writes an example of positive outcomes with Hispanic,

Although the rate of Hispanic immigration is alarming to some Americans, they should be aware that most Hispanics share the same basic values as the majority of Americans,

10. Jynnah Radford and Luis Noe-Bustamante, “Facts on U.S. Immigrants, 2017,” Pew Research Center, accessed September 30, 2019, <https://www.pewresearch.org/hispanic/2019/06/03/facts-on-u-s-immigrants/#fb-key-charts-origins>.

11. Radford and Noe-Bustamante, accessed September 30, 2019.

12. By the U.S. Census Bureau research, 299,000 out of 5.4 million businesses in the U.S. are owned by Hispanics in 2016, accessed August 12, 2019. https://www.census.gov/library/visualizations/2016/comm/cb16-ff16_hispanic.html.

13. Pocock and Henriques, 17-8.

and often their values are even stronger in areas of family and faith. And most Hispanic immigrants are industrious... As we think of the American kaleidoscope, we should remember that so-called ethnic groups like Hispanics are themselves a kaleidoscope.¹⁴

Therefore, Christians are to be aware of how our society is changing with immigrants and must consider how to minister to and with them in our multicultural setting. For a stronger impact on society, churches must minister not only to immigrants as they have settled and become an integral part in the United States, but also with them who come with gifts, abilities, and faith that they can offer to churches and their ministries. They are new human resources that churches need for multiethnic ministry.¹⁵

The thoughts and ideas concerning the multiethnic ministry in the United States should be considered and developed toward not only the Hispanics, but also the other immigrant groups from all over the world.

International Students Entering the United States

A significant number of international students come to the United States from around the world each year. According to Migration Policy Institute, more than 1 million enrolled in the 2016-17 school year in the United States. Most international students are from several countries: China with 351,000 (32.5 %), India with 186,000 (17.3%), South Korea with 59,000 (5.4%),

14. Pocock and Henriques, 18-9

15. Pocock and Henriques, 75-6.

Saudi Arabia with 53,000 (4.9%), Vietnam with 22,000 (2.1%), and Taiwan with 22,000 (2.1%).¹⁶

This is a significant number of international students and churches should not exclude them from their ministry. These brilliant students often return to their home countries to become the present and future leaders in the fields of politics, business, medicine, arts, science, education, and other fields. The international students who are able to study in the United States signify that they are among the elite in their home countries. Churches must recognize the important of international students in the matter of evangelism in multicultural settings in our society. J. D. Payne writes,

If we are to take the Great Commission seriously, we must recognize the enormous potential for the advancement of the gospel through students. In many countries, our Lord has used students to be significant contributors to great awakenings. Students are highly mobile, flexible, impressionable, progressive, often receptive, and generally deeply committed to the things of the Lord when they come to experience his grace. If the church is to reach the world, it must reach students.¹⁷

As Michael Pocock also recognizes great potential of international students in the United States, he emphasizes that the churches around campuses must have a ministry of hospitality to international students. Most of them do not spend their nights anywhere, except in their dorm, when they stay in this country for their studies. He writes,

Ordinary Christians and churches in America can do a lot to minister to the multicultural kaleidoscope in ways as simple as hospitality, friendship, and the example of their lives... In addition, many are already believers with a vibrant Christian life to share with

16. Jie Zong and Jeanne Batalova, "International Students in the United States," Migration Policy Institute, accessed on September 11, 2019. <https://www.migrationpolicy.org/article/international-students-united-states>.

17. J. D. Payne, *Strangers Next Door: Immigration, Migration and Mission*, (Downers Grove, IL: IVP, 2012), 102-3.

us. They may come from societies with stronger family values and commitments than our own. We need to get in touch.¹⁸

Per statements from both J.D. Payne and Michael Pocock, it is important that churches recognize the potentials of international students for evangelism and should partner with them in various ways in order to build a good relationship for the gospel of Christ. If they are evangelized and become disciples of Christ, the Great Commission will be completed sooner. Therefore, the transfer of international students into the United States is of great benefit to Churches and Christians, so churches need to embrace them with the love of Christ, and they must not be hesitant towards them and their vast potential for ministry with us among the diverse cultures of America.

Refugees in the United States

The United States is one of the largest countries that accepts refugees from around the world and provides them a safe place to reside. According to data from the Pew Research Center, the State Department's Refugee Processing Center announced that there are more than 3 million refugees in total who have arrived in the United States since 1975, and 85,000 refugees came to the United States in 2016. Of these, nearly half were from Congo (16,370), Syria (12,587), and Burma (12,347). Throughout history, waves of refugees to the United States ebb and flow due to global conflicts. In the 1990s, a number of refugees came to the United States, however, the

18. Pocock and Henriques, 23-4.

number later dropped off steeply due to the terrorist attacks on the United States in 2001. Since then, the annual number of refugees in the United States has increased gradually.¹⁹

Refugees not only face the difficulties of leaving their home countries, but also a number of challenges when they arrive at a safe place. For example, most of them encounter language and cultural barriers, and they may struggle to find jobs in the United States due to a lack of skill. There may not be enough public housing for the refugees. People in the community may not understand the cultures of the refugees, and it may lead to tension among different ethnicities. Also, public schools may encounter difficulties to bring the population of refugees into classroom.²⁰ J. D. Payne quotes Ted Lewellen's description of a massive social disruption that refugees experience:

Refugees can no longer be understood merely as people who once had a static traditional culture that has been temporarily disrupted. The environments of refugees were usually unstable for a long time before the period of dislocation, and cross-border refugees may have already undergone a period of in-country displacement. Refugees must constantly re-create and redefine themselves-legally, culturally, and materially-as their settings change. They are called on to create new structures in unfamiliar settings fairly quickly, submit to the authoritarian humanitarianism of camps overseen by bureaucrats, or adapt to asylum countries where they may be resented or hated.²¹

In view of the increase in refugees coming to the United States at present and in the future, the Church needs to be ready to embrace them as people whom God is seeking his kingdom. As Christians and the Church of Christ, we must first recognize that they are in need,

19. Ruth Igielink and Jens M. Krogstad, "Where Refugees to the U.S. Come from," Pew Research Center, accessed August 20, 2019, <http://www.pewresearch.org/fact-tank/2017/02/03/where-refugees-to-the-u-s-come-from/>.

20. Payne, 106.

21. Ted C. Lewellen, *The Anthropology of Globalization: Cultural Anthropology Enters the 21st Century*, (Westport, CT: Bergin and Garvey, 2002), 174.

both spiritually and physically, and then we need to reach out and minister to them as they undergo many transitions. It is all to eventually share the love of Christ with them and make them disciples of Christ to fulfill the Great Commission of Jesus Christ.

Understanding Cultural Differences

Becoming culturally diverse in the United States should not be a new issue or problem in our society. While Michael Pocock notes that the migration of people to the United States is part of God's plan, since He commanded that human beings were to multiply and spread out over the earth (Genesis 1:28),²² Soong-Chan Rah states that diversity of culture in the United States is cultivated under God's divine plan in the same way that the Tower of Babel in Genesis 11 fulfilled of God's plan for the subsequent formation of different cultures. He writes,

Humanity attempted to usurp God's rightful place in creation at the Tower of Babel. This attempt did not occur because there were different cultures, but was a product of human pride and fear, a common factor in all cultures and societies. The variety of cultures that arise out of the scattering of the people after Genesis 11 is not the punishment. Instead, the variation of cultures is part of God's plan for calling humanity to be fruitful and multiply.²³

The society of the United States is in the midst of changing with the influx of immigrants as this thesis-project studies above. Also, the phenomenon of increasing ethnic immigrants is present in the churches of the United States. Soong-Chan Rah states that by 2050, Christians from the minority groups of Africa, Asia, and Latin America will constitute 71% of the global Christian population, and the majority of Christians in North America will be nonwhite.

22. Pocock and Henriques, 60-1.

23. Rah, 76-7.

Although churches in the United States will be alive, it will thrive with many immigrants and ethnic minority communities, not solely white communities.²⁴

When a society is changing with variations in culture and ethnicity, churches need to recognize that there are different cultural expressions among diverse ethnic groups. Churches are to consider how to understand and respect the differences. The writer of this thesis-project briefly describes cultural intelligence (CQ) as well as five cultural spectrums that help us understand the different cultural expression and reduce any potential conflicts that may arise in multiethnic ministry among various ethnic groups.

Cultural Intelligence (CQ)

For effective multiethnic ministry, it is important that churches need to understand and develop cultural intelligence (CQ: cultural intelligence quotient) that “measures the ability to effectively reach across the chasm of cultural difference in ways that are loving and respectful.”²⁵ David Livermore writes,

We can’t possibly learn the individual preferences of all the people we encounter in our work. But learning the cultural norms of different groups of people help us behave more effectively and respectfully. That’s why cultural intelligence is so important.²⁶

24. Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity*, (Downers Grove, IL: IVP, 2009), 13-4.

25. David A. Livermore, *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World*, (Grand Rapids, MI: Baker Academic, 2009), 13.

26. David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 2nd ed. (New York, NY: AMACOM, 2015), 182.

Churches need to develop cultural intelligence to function and manage effectively in culturally diverse settings.²⁷

Christopher Earley and Soon Ang define cultural intelligence (CQ) as “a person’s capability for successful adaptation to new cultural settings, that is, for unfamiliar settings attributable to cultural context,” which consists of three basic elements: cognition, motivation, and behavior.²⁸

Cognition: Cognitive CQ refers to knowledge about culture and general skills of how to function and operate within a new cultural setting,²⁹ which is explained with two types of knowledge: declarative knowledge that refers to “knowing about things” and procedural knowledge that refers to “how to do things”.³⁰

Soon Ang and Linn Van Dyne develop this element of cultural intelligence in two: Metacognitive CQ and Cognitive CQ. Metacognitive CQ refers to “an individual’s level of conscious cultural awareness during cross-cultural interactions.” Individuals with high metacognitive CQ have questions for themselves if their own cultural assumptions are adequate to others. They are mindful about what are appropriate behaviors before speaking up. Cognitive CQ reflects “knowledge of norms, practices, and conventions in different cultures” that can be

27. Soon Ang and Linn Van Dyne, “Conceptualization of Cultural Intelligence,” in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, eds. Soon Ang and Linn Van Dyne, (Armonk, NY: M.E. Sharpe, 2008), 3.

28. P. Christopher Earley and Soon Ang, *Cultural Intelligence: Individual Interactions Across Cultures*, (Stanford, CA: Stanford University Press, 2003), 9.

29. Livermore, *Leading with Cultural Intelligence*, 28.

30. Earley and Ang, 109.

obtainable from education and personal experience.³¹ It refers to understanding cultural similarities and differences and learning cultural values.³²

Individuals with high cognitive CQ interact well with people from different cultural settings because cultural knowledge can influence people's thoughts and behaviors into a more open mindset.

Motivation: Motivational CQ is related to feelings of motivation and engaging with others in a new cultural setting after a person cognizes and understands a culture. Soon Ang and Linn Van Dyne explain that "motivational CQ reflects the capability to direct attention and energy toward learning about and functioning in situations characterized by cultural differences."³³

This includes three subdimensions: Intrinsic Interest, which is the degree to which individuals inherently derive enjoyment from multicultural settings, Extrinsic Interest, which is an explicit benefit that the individual gains from a culturally diverse experience, and Self-Efficacy, which is the confidence that the individual effectively approaches others and perform ministries through challenges and conflicts that inevitably accompany in multiethnic setting.³⁴ The individuals with high motivational CQ are capable in earning and adapting to new and diverse cultural settings.

31. Ang and Van Dyne, 5.

32. Livermore, *Leading with Cultural Intelligence*, 69.

33. Ang and Van Dyne, 6.

34. Livermore, *Leading with Cultural Intelligence*, 28.

Behavior: Behavioral CQ refers to the ability for individuals to actually engage and progress in behaviors. The capability of behavioral CQ creates appropriate verbal and nonverbal behaviors when interacting with others from different cultures. Behavior is a critical element of cultural intelligence because verbal and nonverbal actions are tangible features of social interactions. Individuals with high behavioral CQ are more flexible to adjust or change their behaviors to the specific situations in diverse cultural interaction.³⁵

Individuals must not only cognize diverse cultures, but also be motivated to engage with others who are from different cultures, however, these two aspects of cultural intelligence must be followed by behaviors for successful adaptation to a new cultural setting. Without the behavior aspect of cultural intelligence, the individuals can be unable to act effectively.³⁶

In the book *CQ: Developing Cultural Intelligence at Work*, Christopher Earley, Soon Ang, and Joo-Seng Tan briefly explain a model of PRISM that individuals can practice in their multicultural environment in order to increase their cultural intelligence.

Preparing Your Mind to obtain knowledge and learn the rules for effective adaption to different cultures, **Reviewing and Learning** to reconfigure the knowledge and rules for effective adaptation to different cultures, **Identifying Strengths and Weaknesses** in cultural strategic thinking, motivation, and behavior, **Setting Goals** to know what individuals are achieving and know what to exert their time and energy into in order to achieve their goals, and **Mobilizing**

35. Ang and Van Dyne, 7.

36. Earley and Ang, 11.

Resources to display appropriate behaviors and actions for effective adaption to different cultures.³⁷

Time vs. Event

People who are in time-orientation are greatly sensitive to punctuality within a structured schedule. For example, schools, businesses and homes in North America have clocks in every room, and most people wear a watch in order to organize time periods with a certain length that students and employees must follow. It is common for time-oriented people to have specific objectives that they try to achieve within a scheduled time period. They are careful to allocate and utilize their time to derive maximum potential within a limited time set. Time is treated as money for the time-oriented people who have a strict concept of lateness. While Latin Americans tend to excuse lateness or as long as 30 minutes, North Americans find lateness for the same amount of time unacceptable. They tolerate lateness with for no more than 5 minutes.³⁸

This character of time-oriented people has gone deeper with industrial economies.³⁹ Time is an important cultural value in the western countries that are highly industrialized. Within the environment of the industrial economy, time-oriented people must commit to be on time, not to

37. P. Christopher Earley, Soon Ang, and Joo-Seng Tan, *CQ: Developing Cultural Intelligence at Work*, (Stanford, CA: Stanford University Press, 2006), 36-8.

38. Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2003), 39-40.

39. Duane Elmer, *Cross-Cultural Connections: Stepping Out and Fitting in Around the World*, (Downers Grove, IL: IVP, 2002), 118.

lose time, to save time, and to find time in order to focus on the amount of production for work time. According to Duane Elmer, “the amount of time is the measuring device for life and work in industrial economic environments. It means that life is quantified into time frames where the time took on significance.”⁴⁰

On the other hand, people who are in event-orientation have concerns more about what happens, instead of when it starts and ends. They focus on details of the event that must be completed, regardless of the length of time and without specific agenda for any organized plan. It is difficult for time-oriented people to understand this type of lifestyle.⁴¹ People who are in event-orientation prioritize the aspect of participation in events, regardless of whether it is scheduled or not. According to Sherwood Lingenfelter and Marvin Mayers, “participation and completion are the central goals. For event-oriented people, playing the game is indeed more important than winning. Whereas time-oriented people will quickly grow weary of discussion and call for a vote, event-oriented people will exhaustively consider a problem, hearing all issues and deliberating until they reach unanimous agreement.”⁴²

People who are in event-orientation could be rooted in agricultural economies. Duane Elmer argues that “more important is seasonal time when crops are planted and harvested and the timeliness of rain and sun. The days are not divided into small increments but are seen as opportunities to do the timely thing which could be plating, fixing a machine, helping a neighbor,

40. Elmer, *Cross-Cultural Connections*, 119.

41. Lingenfelter and Mayers, 41.

42. Lingenfelter and Mayers, 42.

playing with children, relaxing, welcoming a visitor or rebuilding a strained relationship. Such activities do not fit into time frames.”⁴³

Therefore, for effective multiethnic ministry, church members who may encounter conflicts and confusion due to the differences between time-orientation and event-orientation need to consider embracing others who are different in the view of time. It is not necessary to judge others with their own orientation. No one could force others to assimilate to their own culture. Rather, as the Scripture says, members in multiethnic churches need to have a Christlike attitude “in humility to value others above themselves, not looking to their own interests, but to the interests of the others” (Philippians 2:3-4).

Individual vs. Group

For effective multiethnic ministry, churches and their members need to understand the differences of individual-oriented and group-oriented cultures. People who are from different cultural and ethnical backgrounds make decisions in different ways depending upon where they are oriented. For example, when sharing the Gospel of Christ across cultures and ethnicities, multiethnic churches need to recognize that Westerners and North Americans who are individual-oriented are motivated by the value of individualism in order to make an independent decision. However, others including Asians who are group-oriented are reluctant to make any decisions without asking their parents or family.⁴⁴

43. Elmer, *Cross-Cultural Connections*, 120.

44. Elmer, *Cross-Cultural Connections*, 138.

Westerner and North American culture is founded on individualism that reigns supreme in the West and North. Duane Elmer writes,

Even though they value family and friends, they have a strong value for making their own decisions independent of what others may think or choose...Individualism may be giving way to an emerging value of community building due to the postmodern influence on North Americans under thirty years of age. Individualism is still present among them, just not so strong.⁴⁵

In an individual-oriented culture, people tend to judge based on individual characters, and individual priorities are treated more important than the family or friend group. Individual-oriented people would have higher expectations of privacy and try to have time and space for themselves without interruption from someone else.⁴⁶ For example, as current society faces a great development of Social Media with cutting edge technology, a new culture of communication is created. Many people, especially younger generations carry smart phones or tablet computers most days in order to access social networking systems, such as Facebook, Twitters, Instagram, and Snapchat. These are ways to communicate and build up their own world without interruption from anyone else. They prefer to enjoy their own lives in the world of the smart phones and do not want to involve with any groups of people. This happens more in the West and among those who are time-oriented.

However, those who are in a group-oriented culture tend to act cooperatively with others. They make decisions as a group and try to put the group before individuals. Their identity is typically tied to groups of family, tribe or nationality.⁴⁷ Group-oriented cultures are more

45. Elmer, *Cross-Cultural Connections*, 135.

46. Rah, *Many Colors*, 89.

47. Rah, *Many Colors*, 90.

relational around family. For example, people who are in relationship-orientation seek any kinds of life advice from their parents or grandparents, which is asked from a respectful heart. They are willing to share their house, car, or food with their extended family members even though an individual person originally acquired those personal items. This happens more in Asian cultures⁴⁸ and among those who are event-oriented.

This is not about deciding which set of cultural values - individual or group - is better or worse. Both individual-oriented and group-oriented people express themselves in their own culture and act in accordance with the way they are oriented. By recognizing how people express themselves in different cultural orientations, multiethnic churches could avoid cultural judgement and develop cultural competence for the multiethnic ministry.

Guilt vs. Shame

People express their thoughts and behaviors in different ways between guilt-oriented and shame-oriented cultures. In general, those who are individual-oriented, mostly Westerns, are more guilt-based while the rest of the people in the world who are mostly group-oriented tend to be more shame-based.

Guilt-oriented people tend to feel guilty about their wrong behavior that is against norms of the society. They primarily respond to the laws of the society, follow the morals of the church,

48. Daniel N. Diakanwa, *Global Ministry in a Global Society: A Comprehensive Multicultural Ministry Approach to an Emerging Global Society*, (Montgomery, AL: E-Book LLC, 2007), 81. Diakanwa uses the term of “Relationship-Oriented Cultures” as same as “Group-Oriented Cultures.”

and keep the code of their home to guide their behavior. As they are motivated by guilt, their internal thoughts and forces are dominant to form their ways of thinking, behaving and believing. Guilt-oriented people endeavor to develop their inner being in order to accomplish their goal, instead of to please others.⁴⁹

Shame-oriented people are more sensitive on external forces, such as other people and circumstance that influence their thinking, believing, and behaving. They tend to make decisions on the basis of avoiding bringing shame upon their family or their country, not upon individual consequences. So, they force themselves not to disappoint others who are important to them, and they try to live up to the expectations of the family or country. Duane Elmer writes,

Living up to the expectations of one's significant others tends to be the dominant value even to the point where morality, ethics and right/wrong are defined by one's dominant group, or in-group. One feels shame when disappointing important others or not living up to expectations of family, supervisor or company. Thus, motivation comes more from the people who surround you at different points in life and in different situations.

For example, when 33 were killed and 29 were injured from the Virginia Tech shooting in 2007, most Koreans in America and even in Korea felt shame and expressed their personal or national apology to Americans because the shooter was a Korean student, Seung Hui Cho, who had migrated with his parents from Korea. Although the tragic act was done by the individual, they felt shame upon their nationality and home country as they were shame-oriented because it was not the way to live according to the expectations of the Korean community.

While people who are in a shame-oriented cultures pursue good behaviors for external sanction and sensitively react to other's criticism, others who are in guilt-oriented culture pursue

49. Elmer, *Cross-Cultural Connections*, 172.

an internalized conviction of sin and voluntarily feel guilty for their bad behaviors. Soong-Chan Rah summarizes the concept of guilt and shame orientation,

Shame, therefore, arises out of a group-oriented consciousness while guilt emerges from a sense of individualism. Shame focuses on becoming a person of honor, while guilt focuses on having a clear conscience. Shame deals with one's core identity and a sense of duty to fulfill moral obligations arising from the social context. Guilt attempts to arrive at a clear conscience and the avoidance of sin. Guilt can be seen as the emotional core of our conscience, while shame can be seen as the emotional core of our identity. Guilt is corrected by personal confession, while shame is corrected by transformation.⁵⁰

Therefore, churches that pursue multiethnic ministry must recognize how believers reflect different cultural spectrums between guilt-oriented and shame-oriented in order to minister to each group with effective approaches and strategies. It is not helpful to evaluate or divide in matters of faith, such as deciding who is good or bad in order to effectively and spiritually approach those who react in different ways in guilt-based and shame-based cultures.

Task vs. Person

Subtle tensions upon achieving goals are created between two different cultural spectrums, such as task-orientation and person-orientation. While some people identify their primary goal with completion of their task by following certain principles for individually beneficial ends, others pursue their goal by building relationship with others to interact with and enjoy each other for mutually beneficial ends.

As task-oriented people focus on tasks, they are mostly satisfied to reach their objectives and complete their projects. They feel proud of themselves when they complete a greater number of tasks than others do, and many of them are willing to dominate their lives with work and

50. Rah, *Many Colors*, 92.

become workaholics. Because socializing and interacting with other people is part of work activity for the task-oriented people, they tend to seek their friends who are seeking similar goals. Although they may experience loneliness and social deprivation, they are willing to accept them for the sake of personal achievements.⁵¹ This happens more among immigrants who came to the United States with a dream that they want to have a better life economically. To achieve their dream, they focus on their tasks.

Pastors and church staff who are task-oriented are good at organizing their administrative responsibilities and are equipped well for teaching and preaching. When they schedule their own activities and independently finish their tasks, they feel effective in their ministries. They also tend to manage time well in their ministry and endeavor to provide accurate information to their church members.⁵² However, they are sometimes intolerant of others who have less commitment to the tasks and tend to define others by what they do. They do not notice the importance of interaction with others.

As person-oriented people focus on persons and relationship with others, they find their satisfaction in interaction with others. The first priority of person-oriented people is to build and maintain personal relationships with others. They are willing to spend a significant amount of time to enjoy the interaction with others and create a new networked group. They tend to endeavor to develop group interests and goals that require them to sacrifice their own personal interests and goals. They seek their friends who are group-oriented and deplore loneliness and

51. Lingenfelter and Mayers, 79-80.

52. Rah, *Many Colors*, 96-7.

are intolerant of social deprivation. For person-oriented people, to acquire personal relationships with others is more important than to accomplish their task and goal.⁵³

As person-oriented people focus on building relationships with others, they are willing to have communication to develop a feel-good atmosphere and a friendly environment. They try to define people based on who they are, rather than what they do.⁵⁴

There are certain symptoms of tensions in churches on these differences. One is that many churches tend to evaluate the success of their ministry with the tasks and goals accomplished. When churches achieve their tasks and goals and have good statistic outcomes from the activities and programs, they comprehend that their ministry is successful. Developing a good relationship among people in the church would be excluded as a measurement of successful ministry.

Another tension in these differences is often created in church business meetings. While task-oriented members are more often asked to serve on the church boards, person-oriented people are frustrated with church meetings. If the church meeting is conducted with a task-oriented approach, they may not recognize an important aspect of church ministry.⁵⁵ Therefore, as diversity of culture and ethnicity exists in multiethnic churches, the churches need to understand both ways of approaching and achieving their ministry goal in order to avoid the tensions in their ministry.

53. Lingenfelter and Mayers, 78-9.

54. Rah, *Many Colors*, 97-8. Rah takes the word of “Relationship-Orientation” as same meaning as “Person-Orientation”.

55. Rah, *Many Colors*, 98.

Dichotomous Thinking vs. Holistic Thinking

There are two patterns of thinking to judge: dichotomous and holistic thinking. Some people who think in dichotomous ways prefer to divide and judge in two extremes between right and wrong, black and white, then attempt to combine in one unified system. They tend to judge others based on specific behaviors. However, the others who think in holistic ways tend to be concerned about the integrity of each individual and do not attempt to put everything together. They are reluctant to judge others based on specific behaviors.

Sherwood Lingenfelter and Marvin Mayers identifies two distinct patterns of thinking:

Dichotomistic thinking is a pattern of segmental thinking in which people exhibit great concern for the particulars of a problem or situation, and tend to reduce them to right and wrong options. ...Holistic thinking is a pattern of thinking in which particulars are not separated from the context of the larger picture. A holistic thinker insists that the whole is greater than the parts and reasons on the basis of perceived relationships within the whole.⁵⁶

Dichotomous thinkers generally categorize people into specific roles and label them to define their characters. In this way of thinking, people are categorized as good or bad as if others are aware of the faults or bad behaviors. However, holistic thinkers tend to keep both positive and negative things in their mind. They are suspicious of people who have less faults and are more reluctant to condemn others with faults or bad behaviors.⁵⁷

Another difference between dichotomous and holistic thinkers is that they explain their life in different metaphors: a timeline with dichotomous thinkers and a tapestry with holistic thinkers. For example, dichotomous thinkers, who are mostly from the West, explain their life with a timeline that has ups and downs, resembling a graph. The ups in their timeline represent

56. Lingenfelter and Mayers, 53.

57. Lingenfelter and Mayers, 54-5.

positive times in their life and the downs indicate difficult times in their life. In contrast, holistic thinkers, who are mostly non-Westerners, tend to explain their life with a tapestry, instead of a timeline. Like tapestry, life consists of threads and colors which overlap and reinforce each other. Life is not only unfolded, but also connected to the next. For the holistic thinkers, life is in relations to the whole and part of the whole.⁵⁸

Understanding the difference of dichotomous and holistic thinking ways will help multiethnic churches avoid confusion and reduce deconstructive judgement in their ministry. Significant conflicts occur in multiethnic churches when members force others to think and judge in the same way they prefer: either dichotomous thinking or holistic thinking. Judgmental attitudes cause divisions and destructive ministry in any church. However, a more vital and biblically informed attitude is provided by Jesus Himself: “As I have love you, so you must love one another” (John 13:34).

One in Christ

One common obstacle of multiethnic ministry is that churches and their members do not want to accept the immigrants into their church families. Because they lack a vision for multicultural ministry, they hesitate to open the door to those who are from different cultures and ethnicities. When they prefer to stay in their comfort zone with a homogeneous group, they may encounter difficulties when implementing racial and cultural integration. Daniel Diakanwa writes,

58. Elmer, *Cross-Cultural Connections*, 142-3.

Those who are yet to be awakened by the reality of its globalization and the unavoidable need for racial and cultural integration must realize that they have no choice, but to embrace new people and new ideas. Indeed, some will run away from the big cities, where heterogeneous infrastructure forces them to mix with strangers, but the city and its diverse people will sooner or later catch up with them in their suburban comfort zones.⁵⁹

One of the most significant works of God is the Incarnation. He Himself became a human in this world, which is full of diverse ethnicities and cultures, in order to be together with His creation as one. While on earth, one of His essential messages was to accept everyone with the love of Christ, regardless of their culture or ethnicity. Therefore, we are to embrace others who are from different ethnicities and cultures in order to be united in Him and to fulfill the Great Commission.

The hindrance of racial and cultural integration arises from a natural instinct to conquer and control others, not from human differences in and of themselves. No one is authorized to control others who are from different ethnicities and cultures. There is no superior gender, race, ethnic, or cultural group that owns the right to dominate the rest of human beings. Daniel Diakanwa writes,

Those with imperialistic tendencies who strive to control their fellow humans have a difficult time accepting true integration. If the almighty and perfect God did not find it difficult to integrate within the human society through the person of Jesus Christ (John 1:14) then His diverse and dispersed creatures can be reintegrated. God expresses Himself through God the Father, the Son and the Holy Spirit, undivided and equal in power and glory. His incarnation or integration within the human culture did not diminish His divinity (Philippians 2:6-7).⁶⁰

Therefore, churches and their members need to strive to integrate with others who are from different ethnicities and cultures, which is God's divine plan and will. This integration will

59. Daniel N. Diakanwa, *Key to Intercultural Ministries: A Biblical Perspective on Human Reconciliation*, (Kearney, NE: Morris Publishing, 2000), 37.

60. Diakanwa, *Key to Intercultural Ministries*, 39.

occur when they are united in Christ. The instinct of human beings to control one another, which causes discrimination and racism, is prevented when they try to accept others and their cultures through the eyes of Christ. Most conflicts between different ethnicity groups in churches begin from misunderstanding or rejection of other ethnicity groups and their cultures.

A new command of Jesus was that we must love one another as He loved us (John 13:34). By the vision from God, Peter began to preach the Gospel to a Gentile, Cornelius, who was considered unclean (Acts 10). Paul says, “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.” (Galatians 3:28) The Scriptures say that Christians must love others and welcome the differences in ethnicities and cultures to fulfill the Great Commission, which is only possible when becoming “one in Christ.” To become “one in Christ” is the way to affirm and to transcend cultural and ethnic differences so that churches can minister together, and Christians can live in harmony with others who are different and learn from each other as God’s children.⁶¹ Without becoming “one in Christ”, churches cannot produce any fruit in multiethnic ministry. Although it is difficult to bring diverse people together in the multiethnic church, they can eventually appreciate each other and develop knowledge about the humility of Christ.⁶²

61. Manuel Ortiz, *One New People: Models for Developing a Multiethnic Church*, (Downers Grove, IL: IVP, 1996), 92.

62. Ortiz, 105.

Conclusion

Throughout this literature review, the writer briefly studied migration as a pattern in the history of the United States, as the population of immigrants has continued to increase. As a result of the increase of the immigrants, American society has also become more diverse in ethnicities and cultures. The United States has obviously become multiethnic.⁶³ This impact of change is especially attributed to the increase in immigrants, particularly the Hispanic immigrant group, international students, and refugees from all over the world.

However, evangelical churches have struggled in their relationships with their new neighbors and the complexity of different ethnicities and cultures. They have shown a hostile atmosphere to other ethnicities, and have been reluctant to embrace their different cultures. As Soong-Chan Rah notes, it is obvious that in the twentieth century the evangelical churches in the United States have been in a dysfunctional relationship with the immigrants.⁶⁴

Churches need to be aware of the impact of immigrants, especially the majority Hispanic immigrants, as well as international students, and refugees, who import diversity of culture and ethnicity. The significant point that churches need to understand is that migration is part of God's divine plan in His Church, the Body of Christ. For churches to fulfil the Great Commission, they are to consider developing multiethnic ministries in the context of the multicultural setting in our society.

63. Gary L. McIntosh and Alan McMahan, *Being the Church in a Multi-Ethnic Community: Why It Matters and How It Works*, (Indianapolis, IN: Wesleyan Publishing House, 2012), 69.

64. Rah, *Many Colors*, 65.

Although many churches pursue an effective ministry in a diverse multiethnic society, not all are successful because they do not understand cultural differences among diverse ethnicity groups. As a result, they encounter various conflicts which hinder effective multiethnic ministry. Without understanding the differences, minor issues grow into major issues that could not be resolved eventually.⁶⁵

Overview of CQ and five cultural spectrums - Time vs. Event, Individual vs. Group, Gilt vs. Shame, Task vs. Person, and Dichotomous vs. Holistic Thinking - help us examine cultural differences and expressions among Christians who are from different culture and ethnicities. It helps multiethnic churches and their members interact with cultural differences and develop healthy relationships among diverse ethnicities for effective multiethnic ministry. Without understanding cultural differences, effective multiethnic ministry could not be possible.

Additionally, churches need to adopt the biblical motif of “one in Christ” in the multiethnic ministry setting. As God voluntarily became a human being in this world in order to enter human cultures, Christians are to enter other cultures to be united in Christ. As God so loved the world, Christians are to love other ethnicities. Although there are many obstacles and hindrances for racial and cultural integration in the church, believers must strive to love one another as Jesus commanded and embrace them with the gospel of Jesus Christ in order to be united in Christ.

65. Michael O. Emerson, *People of the Dream: Multiracial Congregations in the United States*, (Princeton, NJ: Princeton University Press, 2006), 147.

CHAPTER 4

METHODOLOGY

Introduction

This chapter describes how the project for this thesis-project was designed and carried out, what research method was used, and how it was developed. The case study method, with interviews was employed in order that the writer may identify the motivations and find the strategies of three selected multiethnic corps of The Salvation Army. Case study locations were Houston International Corps (HIC) in Houston, TX, Montreal Citadel Corps (MCC) in Montreal, Quebec in Canada, and Rockford Temple Corps (RTC) in Rockford, IL. The research seeks to identify how multiethnic ministries in the case study locations may help shape and strengthen multiethnic ministry in The Salvation Army. This chapter explains how the qualitative data was collected and what procedures were followed in three selected multiethnic corps, as well as the findings from the interviews of the corps officers and the focus group, as well as observations from site visits.

Qualitative Case Study

To design the research project with qualitative case study, the writer had to recall the hypothesis and research questions that were outlined in chapter one of this thesis-project. According to the hypothesis, the case study needed to explore the status of multiethnic ministry of The Salvation Army and identify what motivations are driving the ministry, what challenges

are encountered, and what effective strategies are suggested for launching and developing multiethnic ministry.

For exploring and examining the hypothesis, one of the primary methods for this qualitative case study was a series of interviews with three selected multiethnic corps of The Salvation Army. Conducting interviews is one of most effective instruments of the qualitative case study in order “to hear individual stories, diverse perspectives, and minority voices.”¹ Semi-structured interviews were employed because they provide more freedom to both interviewer and interviewees to focus on the direction of the interview although it performs by following the questions that are given to the interviewees prior to the interview. Alan Bryman describes the semi-structured interview,

The researcher has a list of questions or fairly specific topics to be covered, often referred to as an interview guide, but the interviewee has a great deal of leeway in how to reply. Questions may not follow on exactly in the way outlined on the schedule. Questions that are not included in the guide may be asked as the interviewer picks up on things said by the interviewees. But by and large, all the questions will be asked and a similar wording will be used from interviewee to interviewee.²

As the qualitative case study with the semi-structured interviews sought to collect data of the three selected multiethnic corps of The Salvation Army, the thesis research questions helped focus the research project and guide effectively collecting the data for this thesis-project. The research questions used for guiding the qualitative case study were,

- What benefit and value will The Salvation Army achieve in developing multiethnic ministry strategies?
- What motivations and strategies are evident in the three selected Salvation Army case study locations in North America, and how could The Salvation Army apply them to multiethnic ministry in other locations?

1. Scott L. Thumma, “Methods for Congregational Study” in *Studying Congregations: A New Handbook*, ed. Nancy T. Ammerman et. al. (Nashville, TN: Abingdon, 1998), 200.

2. Alan Bryman, *Social Research Methods*, 3rd ed. (Oxford, England: Oxford University Press, 2008), 438.

- What obstacles and weaknesses could The Salvation Army possibly encounter while expanding and developing effective multiethnic ministry, and how could these issues be addressed for the benefit of the ministry?
- What viable model of multiethnic integration can be developed for the benefit of corps congregations across the nation?

Research Instruments

There are two research instruments employed for this thesis-project in order to help validate the hypothesis and reflect the research questions that there are motivations, challenges and effective strategies of the three selected multiethnic corps; namely, the interview questionnaire and the site visit for observation.

Interview Questionnaire

The first research instrument is entitled “Methodology Interview Questionnaire”³ that was administered to the corps officers of the three selected multiethnic corps and to a focus group consisting of 5 or 6 core members of the corps who were chosen by the corps officers. The questionnaire was created in several categories.

“Methodology Interview Questionnaire” was firstly created with greeting words with appreciation in written form:

Please accept my deep appreciation for your time with this interview in order to make a case study of your corps successful. As you signed the consent form, this interview will take 75 minutes ideally, but no more than 90 minutes, and will be recorded in voice file. All of the information that you answer and provide in this interview are used for only this research project. The purpose of this case study with interview is to discover effective strategies for developing multiethnic ministry that is applied to other corps in The Salvation Army. Your thoughts and opinions in this interview are important for developing multiethnic ministry in The Salvation Army.

3. See appendix A.

With the writer's appreciation, simple guidance and explanation of the interview were given in the greeting section before starting to list questions. It helped interviewees recognize how the interviews were processed and what was the purpose of the case study with interview.

The first two questions were designed to get general information about the multiethnic ministry of each corps: How and when did this corps launch multiethnic ministry? What is the ratio of ethnicity in your corps?

Based on these two questions, the writer could get various foundational information, such as history of the corps, average Sunday Worship attendance, and ratio of ethnicity.

The next three questions were focused on finding out their motivation for multiethnic ministry in their corps: What is the overall vision of your corps for multiethnic ministry? What are the most important motivating factor that drive your multiethnic ministries? What Scriptures have you chosen, or would choose, to reflect your motivation for multiethnic ministry, and why?

The main purpose of these questions was to examine their vision and motivation of their multiethnic ministry. To make clear their vision and motivation is important because based on the vision and motivation, the direction of their multiethnic ministry is determined, and effective strategies can be developed.

Questions six to eight were to observe their multiethnic programs and strategies: What multiethnic programs does your corps have, and how are corps members involved? What are the overall strategies for multiethnic ministries at your corps? What impact do these strategies have on leadership, worship services, first generation immigrants, differences of ethnicity and culture, language barrier, and outreach and evangelism in your community?

These questions were designed to find how they run multiethnic programs and ministries and what are strategies for developing their multiethnic ministries.

The ninth question addressed challenges on their multiethnic ministry: What three biggest obstacles do you encounter in your efforts to launch and develop multiethnic ministry at your corps? What approaches have you used to overcome them?

This question was designed to find any obstacles on multiethnic ministry and how they figure them out. Many corps in The Salvation Army encounter obstacles and challenges when they launch or develop multiethnic ministries in their corps. To listen to the three selected corps on this matter greatly helps find effective strategies to develop their multiethnic ministries.

The last two questions were additionally to observe their success and benefits of multiethnic ministry: What do you consider your greatest success in multiethnic ministry? How do multiethnic ministry strategies benefit or add value to your corps?

These questions were designed to share their successful stories and to determine how their strategies help them grow the ministry.

Site Visit for Observation

Onsite visits to the three selected corps for the interviews were a great opportunity to observe and partially participate in programs on Saturday and Sunday Worship Services. Along with the semi-structured interviews, the observation and participation in their programs and Sunday Worship Services helped the writer gain a deeper understanding of the effectiveness of the ministry.

Along with the case study instrument and personal observation of programs, Sunday worship bulletins of each corps were collected to observe their complete list of weekly programs.⁴ It was most beneficial to observe or participate in their multiethnic programs and

4. See appendixes B, C, and D.

ministries, such as Saturday programs, Sunday school classes, preaching at their Sunday worship service⁵ and enjoying fellowship.

Case Study Procedure

To conduct the case study with interview for this thesis-project, the writer needed to prepare and follow a certain procedure.

Selecting Three Multiethnic Corps in The Salvation Army

The first consideration was to select three corps of The Salvation Army that successfully launched and developed their ministries in multiethnic and multicultural settings. Although The Salvation Army stands in the front line of the society in the context of diverse ethnicities and cultures, many local corps and their headquarters⁶ have been challenged to launch multiethnic ministry in their churches and ministries.

Therefore, to select the corps for the case study, the writer needed to consider if any multiethnic corps in the United States and Canada had two common conditions. The first condition was to evidence of successful multiethnic ministries. The selected corps were considered as examples of multiethnic churches compared with other corps that seek to adopt multiethnic ministries. The second condition was to determine if the corps was located in a multicultural community. The selected corps were to be surrounded by diverse ethnicities

5. The writer was invited to preach on Sunday worship service at Houston International Corps on Apr. 21, 2019 during the visitation for the case study.

6. The term “corps” is used to name individual units of The Salvation Army in a specific region, and ‘headquarters’ is described as command units in division and territory, which govern all of the various commands in The Salvation Army.

including immigrant groups, international students or refugees in the community as well as all who were from different ethnicities and cultures. Also, each selected corps was to be a welcoming church with multiethnic ministries and programs.

Three Selected Corps

Although there are numerous Salvation Army corps congregations comprised of different cultures, it was difficult to locate three that matched the criteria for this study. After searching multiethnic corps for several months, three were selected in order to obtain maximum data for developing multiethnic ministry in The Salvation Army.

HIC was planted in an ethnically and culturally diverse community in Houston in 2002.⁷ As it was surrounded by many immigrant groups along with their various cultures, this corps launched diverse programs for the multiethnic neighborhood and became a component of the needy community.

With continuous growth of the corps every year, a new building was opened in 2015 to effectively reach out and minister to those who are from diverse ethnicities and cultures. During 2019, over 200 people from 27 nations and 16 languages come together for the worship service every Sunday.

Half of the ethnicity/race composition of HIC is Hispanic (over 100, or 50 %), and over 70 people (35%) are African American/Black, over 30 (14%) are Asian and 2 people are White. See figure 1 for ethnicity/race ratio of HIC (April 2019). Although there are only a few Whites in

7. In 2017, Houston, TX consisted of 44.6% of Hispanic, 24.7% of White, 22.5% of African American/Black, 6.5% of Asian, 1.7% of Mixed & others out of the population of 2.31M. Accessed October 26, 2019, <https://datausa.io/profile/geo/houston-tx#demographics>.

this corps, the ratio shows HIC is obviously multiethnic; thus, it is necessary to approach them with diverse programs and ministries.

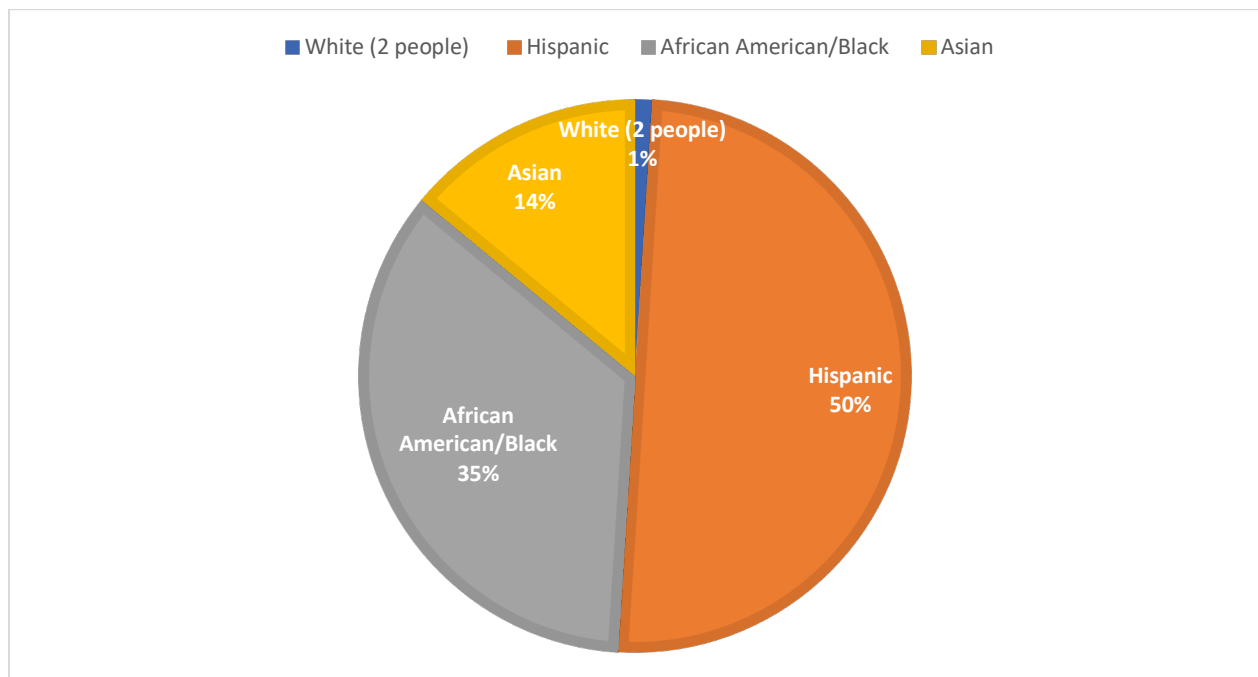


Figure 1. Ethnicity/Race Ratio of HIC (April 2019)

MCC has served in the city of Montreal for over 130 years since 1884. Over the years, this corps became a bastion of spiritual and social ministries in Montreal that is a Francophone city⁸ in a mosaic of diverse ethnicities and cultures.⁹

While the white traditional corps was decreasing in attendance, a wave of 20 Spanish speaking people came into this corps in 1995. This became a beginning point to launch

8. In 2011, 70.4% of total population of Montreal including metropolitan area (3.8 million) spoke French, 14% spoke English at home as well as 16.6% spoken other languages, such as Arabic, Spanish, Italian, Creole, Greek, Chinese and more. 53% of the population of Montreal were bilingual in French and English. Accessed October 30, 2019, <https://canadapopulation.org/montreal-population/>.

9. In 2011, total immigrant population of Montreal was 846,600 that was 22.6% of the city's population and Montreal consisted of 67.7% of White, 9.1% of Black, 4.2% of Hispanic, 6.4% of Arab, and 6.2% of Asian. Accessed October 30, 2019, <https://canadapopulation.org/montreal-population/>.

multiethnic ministry. At that time, separated worship service and Bible study in Spanish commenced.

With the multiethnic setting of Montreal, this corps experienced an influx of people from different ethnicities and cultures knocking on the door and join this corps in early 2000's. Corps congregants came to recognize that this was God's blessings and calling to launch diverse multiethnic ministries and programs. MCC currently consists of about 20 nationalities and an average of 180 people coming together to have worship service on Sunday. The majority of the ethnicity/race composition of MCC is about 80 (45%) White, about 60 (35%) Hispanic, about 25 (13%) African American/Black, and about 15 (7%) Asian, including Indian. See figure 2 for ethnicity/race ratio of MCC in 2019.

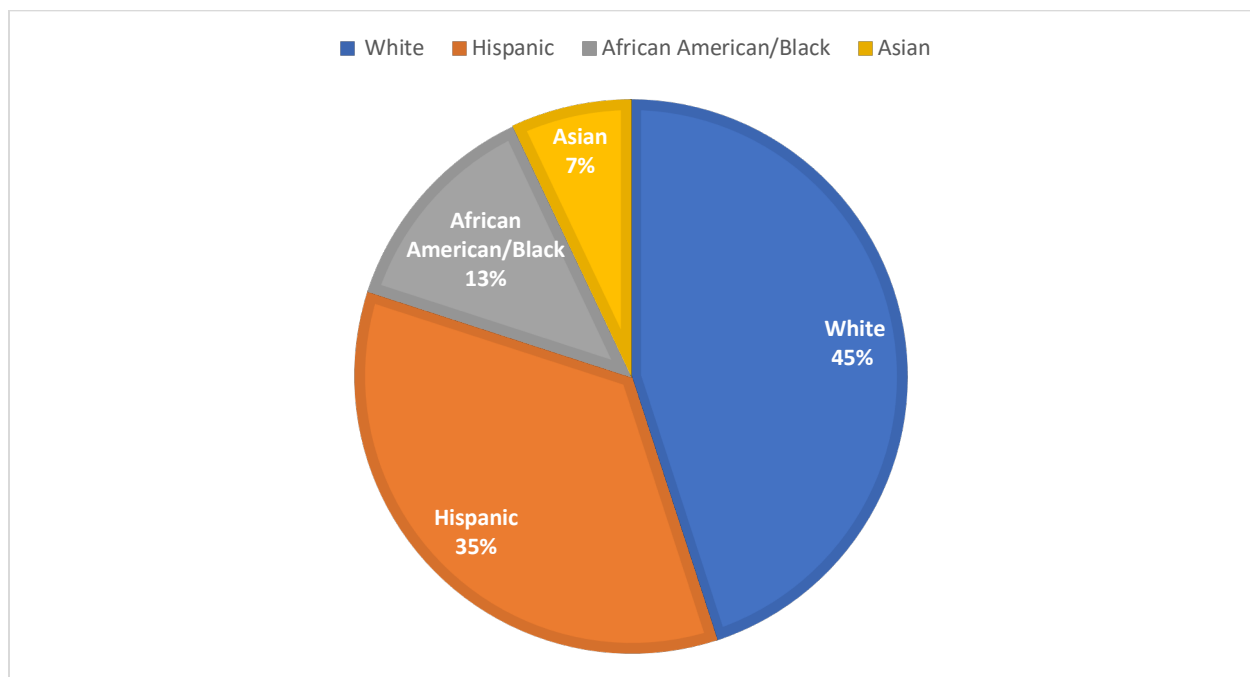


Figure 2. Ethnicity/Race Ratio of MCC (April 2019)

RTC originally begun as a Scandinavian (mostly Swedish) immigrant corps in 1892 as the city of Rockford was populated with a number of Scandinavians as well as diverse

ethnicities.¹⁰ Although most of the congregation of RTC had been traditionally first generation Swedish immigrants and their children, it was vital to respond to significant changes in the community by considering how to provide multiethnic ministry, as diverse ethnicities and cultures came into the corps.

There were a few turning points for launching and developing multiethnic ministry. In 2002, a group of Hispanics began to attend to this corps, providing an opportunity to expand their ministry to the, as well as other ethnic groups. One Congo immigrant family began to attend to this corps in 2010, and they became a seed for expanding multiethnic ministry. By this family's influence and evangelism to the Congolese community in Rockford, 35 Congolese refugees showed up on one Sunday in 2016 and continued to attend this corps. This is remembered as a sign of God's blessing to bring upon them and the RTC. With these significant moments, this corps made efforts to embrace them and develop multiethnic ministry to reach out to the ethnically and culturally diverse community.

RTC currently consists of more than 10 nationalities and an average of 230 people in Sunday worship. The majority of the ethnicity/race composition of this corps is about 130 (58%) White that is mostly Swedish, about 40 to 50 (20%) Hispanic, another 40 to 50 (20%) African

10. In 2017, the city of Rockford consisted of 54.1% of White, 21.2% of African American/Black, 18.4% of Hispanic, 3.2% of Asian, and 3.1% of Mixed & others out of the population of 149K. Accessed October 30, 2019, <https://datausa.io/profile/geo/rockford-il/#demographics>.

American/Black, and several people (2%) of Asian & others. See figure 3 for ethnicity/race ratio of RTC in 2019.

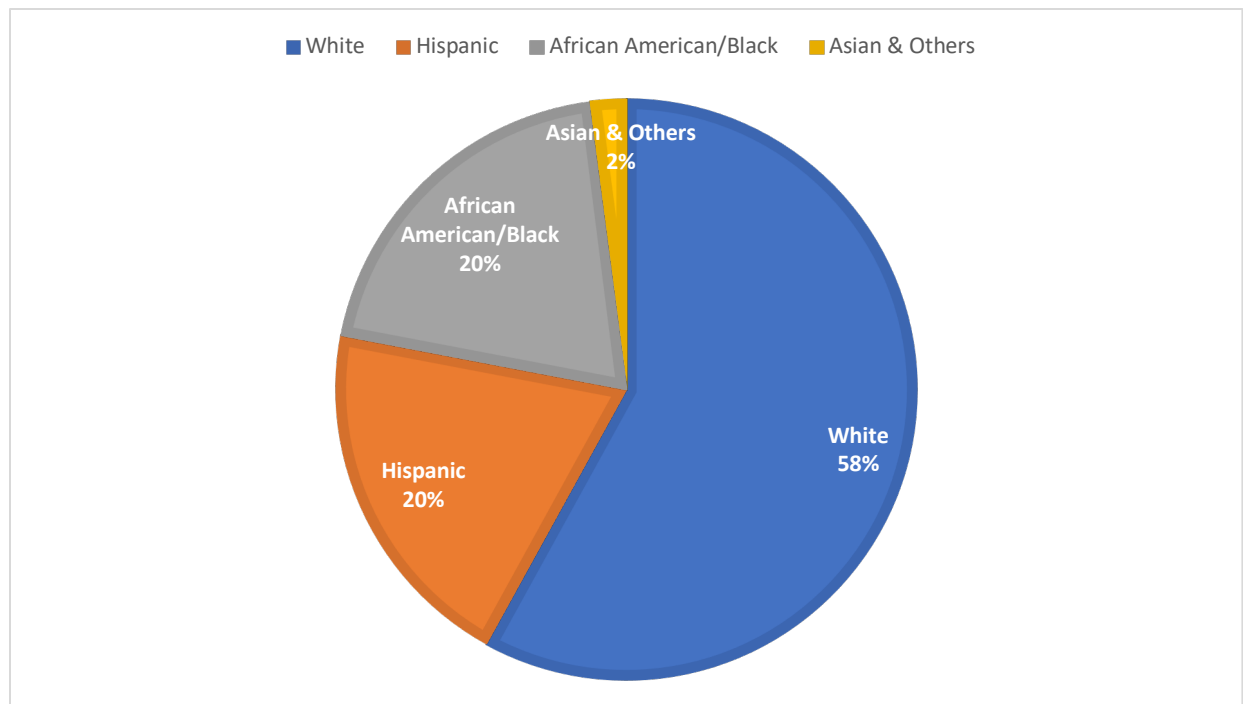


Figure 3. Ethnicity/Race Ratio of RTC (August 2019)

Interview Process

After determining which multiethnic corps to interview for this case study, the officers of the three selected corps were contacted to explain about the thesis-project and request their permission to perform the case study by visiting each selected corps.

Two interviews were performed in each location: one for the officers that was for both husband and wife and another one for the focus groups that consisted of five or six adult core members from the church who understood and participated in the multiethnic ministry. The members of the focus group were chosen by their corps officers. This focus group interview was completed without their officers attending. Both interviews at each corps were scheduled on Saturday or Sunday, at a convenient time while the writer visited the selected corps and join their

Sunday worship service. Both interviews with corps officers and focus group were designed to be completed in about sixty minutes, but no more than seventy-five minutes.

Eleven qualitative and open-ended question, in written form were created and given to the interviewees a few weeks prior to the interviews so that participants were ready with their refined thoughts and answers. As these were semi-structured interviews, the writer let the interviewees respond to not only pre-assigned questions, but also some questions that emerged from the flow of the interviews, as long as they were related to the pre-assigned questions.

The interviews were separately performed at each corps: commencing with officers on Saturday and focus group on Sunday after worship service. It was too demanding to perform both interviews on Sunday and we encountered difficulties for bringing focus groups together on Saturday. It had taken several months to visit and complete all interviews at the three select corps due to scheduling challenges of both the writer and the corps officers. See table 2 of interview schedule and interviewees for the three selected multiethnic corps.

Table 2. Interview Schedule and Interviewees for the Three Selected Multiethnic Corps

	Officers	Focus Group
HIC	April 20, 2019, Saturday with Lieutenants Pilmo & Shinyoung Kang	April 21, 2019, Sunday with 6 Core Members
MCC	April 27, 2019, Saturday with Captains Justin & Colleen Gleadall	April 28, 2019 Sunday with 5 Core Members
RTC	August 17, 2019, Saturday with Majors Mark & Teri Martself	August 18, 2019, Sunday with 6 Core Members

Each interview was started with brief explanations, along with the purpose of the thesis-project and procedures for the interview. While the writer led each interview, it was recorded by audio device and transcribed in a computer by the writer's wife, Captain Christine who accompanied for the interviews.

Approval Process

Prior to scheduling the interviews for the three selected corps, the writer filled out a required “Informed Consent Document” and submitted it to Gordon Conwell Theological Seminary Institutional Review Board (GCTS IRB) for their approval. After the GCTS IRB’s approval granted, each interviewee received two copies of the consent document in order that they may understand and agree about the case study with interviews and sign the document prior to the day of the interview. On the day of the interview, the writer signed the two copies of the document that were already signed by the interviewees in order to keep one for the interviewee and another one for the writer.

To visit the three selected corps for the case study with interviews, the writer was required to gain permission from senior leadership within The Salvation Army in order to move forward with the thesis-project. A proposal of plan of visitation and travel expense was submitted to the National Capital & Virginia divisional and Southern territorial finance board for their approval which was granted.¹¹

Challenges

While preparing and performing the case study with interview for the thesis-project, there were two challenges or limitations that were to be addressed. The first challenge was lack of multiethnic corps in The Salvation Army that could be selected for the case study. Although The Salvation Army is ethnically more diverse than some denominations of evangelical churches,

11. The Salvation Army in the United States consists of four territories, Southern, Western, Eastern, and Central, and National Capital & Virginia Division is one of the divisions under Southern Territory. See appendix E of map for four territories in the United States.

according to chapter 1 of this thesis-project, there is a lack of multiethnic corps that can provide examples of successful multiethnic ministry in The Salvation Army while there are many immigrant or monoethnic churches existing in the United States. Due to the lack of multiethnic corps in The Salvation Army, the case study with interview was limited by the difficulty in finding and selecting appropriate corps.

The second challenge was to make schedule and travel arrangements for the visitation to the three selected corps that were a great distance from the writer who resides in the state of Virginia. Since the writer visited the corps during one weekend only, this also limited the opportunity to observe weekly programs and events and collect data from all of the multiethnic ministries in the corps.

Findings

Findings from the Corps Officer Interviews

While findings are displayed in three sections: Findings from the Corps Officer Interviews, Notes from the Focus Group Interviews, and Notes from Observations and Collected Materials, the first section is divided in four categories to describe results of corps officer interviews, such as Visions and Motivations of Multiethnic Ministry, Strategies and Outstanding Programs of Multiethnic Ministry, Obstacles and Solutions in Multiethnic Ministry, and Great Success of Multiethnic Ministry.

Visions and Motivations of Multiethnic Ministry

HIC – According to Lieutenants Pilmo and Shinyoung Kang, the primary purpose of their corps is to reach out to a community that is diverse in ethnicities and cultures. HIC pursues

a vision of a church where the kingdom of God is displayed through their corps by welcoming all people from diverse ethnicities and cultures while sharing the love of God with them. Although differences exist among the individuals at this corps, HIC offers a worship service together in one language (English) and ministries to all without discrimination, in order to avoid creating spiritual divisions among the 27 nationalities and the 16 languages present.

As Jesus loved and died for everyone, HIC tries to reach to all in their community with the word of God. According to the Great Commission in Matthew 28:19-20, HIC and their ministries are primarily motivated to reach “all nations” and that they “go and make disciples” and “teach them to obey everything Jesus has commanded.” HIC strives to be witnesses of Christ for all people, and there is neither a preferred nationality nor a selected culture, although the current corps officers are Koreans and the Hispanic population make up a majority of the corps.

Lieutenants Kang state that HIC emphasizes a family atmosphere created and developed among corps congregants. HIC believes that all people are the people of God and does not focus on outward appearances, but the heart within (1 Samuel 16:7). HIC approaches them with the love of God and accepts them as a family. Members of HIC call themselves “Heavenly Family” or “HIC Family.” Although they are different in race and languages, they are all a single family that serves the one Father God. Individual congregants of HIC embrace anyone who comes to this church and do not hesitate to display their wonderful differences. HIC did not utilize a melting pot strategy or try to conform everyone in one culture. They instead admitted the difference, celebrated the various ethnicities and cultures, and embraced them with the love of God, which is the best way to show the kingdom of God in their church.

MCC – Captains Justin and Colleen Gleadall shared a similar vision to HIC for MCC in that MCC exists to discover, worship, and serve God with men, women, and children in Montreal without limitation. As MCC is a part of a multicultural community in Montreal, they commit to communicating Jesus Christ to all, regardless of their ethnicity and culture background, in order to share mutual support, compassion, and encouragement.

The most important motivating factor that drives the multiethnic ministry of MCC is to evangelize and help people all over the world to have a new relationship with God, which reflects Matthew 28:19-20. MCC welcomes not only native Quebecers who have French traditions, but also immigrants and refugees as well, and MCC provides both spiritual and social assistance in order to fulfill the Great Commission. With the motivation of evangelism, MCC welcomes people from diverse ethnicities and cultures, respects their respective cultures, and are willing to learn about each other. As a result, most new members of MCC are those who had been non-Christians or unchurched people, not transferred from other churches.

Like the Jerusalem church in the Book of Acts, MCC strives to preach the Gospel and help the needy (Acts 6:1-7). While Montreal has a variety of ethnicities and cultures, MCC opens their corps to anyone to share the Gospel of Christ through worship services and Bible studies in different languages and have fellowship with them and help anyone in need through multiethnic ministry and programs so that everyone experiences the multiethnic ministry of MCC.

RTC – According to Majors Mark and Teri Martsolf, RTC pursues the dream of all the corps congregation of different ethnicities and cultures becoming a part of one body in Christ, which is displayed in Romans 12:5, “So, in Christ we, though many, form one body, and each member belongs to all the others.” Although RTC was originally established as a Swedish corps, they have opened the door to other ethnic groups for a vision of being one in Christ.

A motivating factor of multiethnic ministry of RTC is to serve all nations. MCC emphasizes the importance of World Services¹² so that MCC commits \$65,000 every year for missional supports, which is donated voluntarily by the corps congregants, not from the corps' funds or community fundraising programs. With the commitment to World Services, corps congregants have an increased sense of ministry and service for those who are from different ethnicities and cultures, which inspire them to develop multiethnic ministry in their corps. See table 3 to compare the vision/motivation of multiethnic ministry and related Scripture verse(s) of the three selected corps.

Table 3. Vision/Motivation of Multiethnic Ministry and Related Scripture Verse(s)

	Vision/Motivation of Multiethnic Ministry	Related Scripture Verse(s)
HIC	<ul style="list-style-type: none"> *To welcome all people to reflect the Kingdom of God in the corps. *To reach everyone in the community with the word of God. *To accept all people as a part of the HIC Family. 	<ul style="list-style-type: none"> *Matthew 28:19-20 *1 Samuel 16:7
MCC	<ul style="list-style-type: none"> * To discover, worship, and serve God together without ethnic and cultural limitations. *To evangelize and help people who are from all over the world. 	<ul style="list-style-type: none"> *Matthew 28:19-20 *Acts 6:1-7
RTC	<ul style="list-style-type: none"> *To lead corps congregants to become one body in Christ *To serve all nations through the World Services program of The Salvation Army. 	<ul style="list-style-type: none"> *Romans 12:5

12. World Services is a missional program of The Salvation Army that is to improve the health, economic, and spiritual conditions of the poor throughout the world where The Salvation Army is active.

Strategies and Outstanding Programs of Multiethnic Ministry

HIC - The most important strategy of multiethnic ministry in HIC is to have one worship service in English on Sundays without any division among the corps congregations. With HIC's vision of church, all ministries in HIC are created and given in order to be one in Christ. HIC would stop any multiethnic ministries or programs if they had a single issue of separation or division among corps congregants.

Due to this vision, HIC purposely keeps a strategy that is defined by having one worship service every Sunday in English. When they had provided two worship services in English and Korean, HIC encountered struggles among different ethnic groups, which caused a division in the corps and created tension among ethnicity groups. Furthermore, other ethnic groups wanted to have separated worship service in their own languages. Although there were repulsions from some members and there was the existence of a language barrier, HIC eventually launched one worship service in English in order to pursue a heavenly church in the form of a big family.

Although more than 50% of the congregants of Hispanic group of HIC have the language barrier of neither understanding nor speaking English, HIC does not provide a translation service during the Sunday worship service because they had experienced that translation in each language was one of the ways that may cause divisions in this church. Furthermore, it is not available for HIC to provide translations in all 16 languages. However, HIC provides some help for them to understand about how the worship service flows and what the preacher talks about by having bullet points on wall screen that contain with simple sentences, vocabulary that is critical to the sermon, and Scripture verses that have important context to the sermon. Meanwhile, after Sunday worship service, HIC provides Sunday school that is held in three different languages:

English, Spanish, and Korean, which are led by group leaders from these ethnicities.¹³ At the beginning of the Sunday school, the group leaders give a brief summary of the sermon for 10 to 15 minutes in their own languages for those who did not understand due to the language barrier. Sunday school in three different languages is primarily for the first-generation immigrants due to the language barrier, while the second-generation immigrants, including children and teens, have their own Sunday school in English because they do not have a language barrier.

HIC, in fact, purposely does not try creating specific multiethnic programs nor do they force themselves to be a multiethnic church. However, HIC pursues a church that welcomes and embraces all, no matter who they are, in order to worship God together and experience heaven on earth through the big family of HIC. When they focus primarily on sharing the love of God to all people together, not through programs focused on ethnic separation, HIC becomes a multiethnic corps by nature, then, corps programs are smoothly created and provided as needed, such as Fall Festivals and Spring Bazaars to reach out to the community, and special Sundays of Annual Day and Thanksgiving Day by sharing their cultures and food among the HIC families.

It is important for HIC to develop lay leadership from diverse ethnic groups because corps officers cannot speak all languages for all of the corps members. Lay leaders of HIC must be examples of a true Christian and have a heart of the Father (Luke 15:11-31), so that corps members agree to accept them as their lay leaders. Therefore, HIC pursues a team ministry among corps officers and the lay leaders where they support each other to fulfill the ministry of Christ. For example, when a corps congregant who speaks Spanish only comes to the altar during

13. HIC has a Sunday worship service at 9:30 A.M. and Sunday school at 11:30 A.M. See appendix B.

Sunday worship service, a lay leader from the Hispanic group stands next to the corps officers and helps them by providing the translation of the corps officer's prayer.

As HIC is comprised of immigrants, this corps assists them with not only translation for legal documentation process, but provide Open Worship service¹⁴ with Christian counseling to solve intergenerational attritions in the immigrant families that are created between first-generation immigrants and their children due to languages barriers and cultural gaps.

HIC reaches out to their multiethnic community with an Evangelism & Outreach Program every Saturday. As many Hispanics and Africans reside around HIC, this program is carried out in a particular way. Two people, one speaking Spanish and the other speaking English, knock the doors of houses in the community and share the gospel of Jesus by giving out a church pamphlet.

Sunday lunch fellowship is a significant multiethnic program in HIC. After Sunday school finishes, all the church members have lunch provided by the corps together at the gymnasium. They voluntarily help each other through cooking, distributing the food in buffet line, and cleaning after the lunch fellowship; this increases Christian fellowship as a big family.

MCC – There are a few strategies of multiethnic ministry that MCC utilizes.

First, MCC wants to learn about each other and adopt them as a corps family. When new visitors come to MCC, corps officers and congregations approach them with welcoming hearts and open themselves to let the new visitors know who MCC is and what they do, and at the same time, they try to learn about the visitors, where they are from, and what their traditions and

14. HIC holds Open Worship once a month that is focused on family worship between parents and their children in immigrant families. Its goal is to help corps congregation understand and embrace each other through the worship service, which is one of the ways to make a singular family in HIC. Corps officers and lay leaders of HIC do not hesitate to treat the second generation as their children.

cultures are. This is to respect each other and adopt their cultures into MCC in order to have a mosaic of ethnicities and cultures in the corps, not to blend or conform to the rest. By knowing each other and adopting each other's cultures, all individuals and their cultures are respected in the corps. Additionally they are all connected so that they make a family church that supports each other.

By this strategy, MCC works to avoid segregations in the corps that may happen because of language barriers. For example, corps congregants who are bilingual (English and Spanish) encourage English speaking corps members to join Spanish Bible studies or other programs that provide translations, and vice versa. Although there is a language barrier, this is a good opportunity for the corps members to get to know each other and build rapport with other corps congregants from different cultures. For example, Spanish Language Class that is held every Sunday morning at 9:30 A.M. is open to everyone, even to the Hispanic because they help the class as well as have opportunities to get close and develop meaningful relationships. English Conversation program that is a language class on every Friday is held with the same purpose. The Stich and Chat program is held every Tuesday as a significant multiethnic program of MCC. A leader who speaks six languages facilitates 20 to 25 community women who sit together at one big table and chat. Through this program, the ladies get to know and accept each other and a lot of them begin to come to church on Sundays.

Second, MCC strives to permeate the local community with multiethnic ministries and programs in order to build rapport. As the purpose of MCC's multiethnic ministry is to be a good neighbor in the community and to eventually evangelize them, all programs and events are open to the community and everyone is welcome to bring their own cultures into MCC. Therefore, the multiethnic ministries are prepared in three languages: English, French, and Spanish because

MCC is an English corps located in a city with French traditions and an overwhelmingly large Hispanic community. Furthermore, MCC opens their corps building to the community. There are two different Korean churches, a Chinese choir, and other community groups that use MCC's building.

With the strategy of permeating local community with multiethnic ministries and programs, MCC has changed their view on how music ministry is carried out. Currently, soldiership¹⁵ is not required to sit and play in the brass band, which is a significant program in the corps history. Anyone, regardless of whether they are from the corps or the community is welcome to play in the band, as long as they come to the practices that happen on Tuesday nights. Music ministry takes away any tension created from ethnic and cultural differences and help develop good relationships in the community. Through the brass band, non-Christians have opportunities to step in the door of MCC and join prayers, devotions, Christian fellowship, and full worship services on Sundays, in hopes of evangelizing to them. MCC has also launched the Immigrant and Refugee Program since 2018, which is run by a professional social service worker to help the legal document process of residency. Through this program, MCC opens their door to anyone in the community in need as well as welcoming and accepting them in order to share the gospel of Christ.

Sunday worship service in MCC is a way to approach the multiethnic and multicultural community. Although MCC is an English-speaking corps, corps congregations understand the ethnic and cultural differences amongst each other and agree to provide translations in other

15. Soldier Enrollment in The Salvation Army can be regarded as a form of Baptism. In many ministry positions, The Salvation Army requires soldiership, or church membership.

languages¹⁶, sing songs with lyrics in English and Spanish, and prayer and Scripture reading in different languages occasionally. However, there are Bible studies in three different languages, English, Spanish, and French during weekdays, which are also opened to the community at different times and locations.¹⁷

In addition to the strategies above, MCC organizes corps leadership with diverse ethnicities and effectively utilizes them and their skills for developing MCC's multiethnic ministry. As of April 2019, MCC's Leadership Board consists of representatives of ethnic groups, one person from each ethnic group of Hispanic, African, and French-Canadian, and six people who are Caucasian. This group makes most of the decisions regarding corps ministries and programs. Under the Leadership Board, there are two programs: Pastoral Care and Business Committee for effective ministry and administration.

RTC – Corps officers, Majors Mark and Teri Martsolf emphasized three points of effective strategies for developing multiethnic ministry in RTC: Love, Embrace, and Engage/Involve.

First, RTC strives to love one another as Jesus did. According to the corps officers, love is a heavenly language that can overcome any conflict among different ethnic groups. Due to the cultural differences and language barriers, RTC encounters difficulties for developing an effective multiethnic ministry. However, they strive to approach each other with the love that God demonstrated through Jesus. To develop multiethnic ministry, RTC needs to learn from and

16. MCC provides translations in Spanish during the entire worship service and French during the sermon only.

17. See appendix C for details.

commit to each other, however, they first need to have a heart of love for one another; this is the foundation of an effective multiethnic ministry in RTC. For example, the Swedish, which is the largest ethnic group in the corps have accepted a number of Hispanic immigrants since 2002 and Congolese refugees since 2010 with a genuine heart of love. Major Mark Martself said, “People know if you genuinely love them or not.”

Second, RTC embraces others regardless of whether they speak a different language, come from a different ethnic background, or have a culture that is different from theirs. It is crucial that RTC fairly treats them without prejudice. Therefore, to embrace others, corps congregation needs to understand that everyone is different as God intended and that they need to respect the differences. Furthermore, it is important to learn from each other as they are from different environments, in order to eventually become one in Christ, without divisions in RTC. Although there is a language barrier, corps congregants try to speak simple words in different languages to greet or bless others and this allows the acknowledgement and appreciation of cultural difference. By doing this, the dream of a truly effective multiethnic ministry becomes that much more reachable.

For learning and embracing others, RTC has a program called Multicultural Night that is held on the second Sunday in December every year. All ethnic groups of both RTC and Rockford Tabernacle Corps¹⁸ are invited for this program to represent their culture through singing and dancing, wearing traditional costumes, and sharing culturally traditional food with each other, which is a great opportunity to learn from and embrace others. During Multicultural

18. Rockford Tabernacle Corps is located in the same city of Rockford, IL and ministers to Asians, mostly Burmese and Laotians, and some Africans. 110 people in average attend this corps on Sunday.

Night, RTC has a Lucia Festival, which is a Swedish Christmas lighting program that was previously performed by Swedish girls only. However, Swedish groups in RTC accept and invite Hispanic and Congolese girls to participate in the Lucia Festival, which reflects the strategy of embracing others in RTC. RTC now plans to have the Multicultural Night quarterly or bi-annually.

Third, RTC encourages the corps congregation to be engaged and involved in the corps ministry and programs. As the corps congregants love and embrace each other, RTC now strives to provide a platform of ministry where they can be engaged and involved in the corps ministry by utilizing their own talents. Through this new platform, corps congregants can feel that they become a part of the corps family. There are several examples of this strategy. First, 32 retired officers in RTC, who are from different countries and are ministering cross-culturally engage in corps ministry by teaching Bible classes, praying for others, and supporting multiethnic ministries. Second, RTC encourages diverse ethnic groups to participate in the worship service on Sundays with Scripture reading, prayer, and singing in diverse languages. Third, as Majors Martsof state, “Sheep brings sheep, and the shepherd takes care of sheep,” corps congregants are encouraged and trained to reach out to the community to bring people to their corps. Fourth, diverse ethnic groups in RTC participate in Julotta, which is a Swedish traditional Christmas worship service with a Swedish string band. It takes place early in the morning on Christmas day.

RTC has one worship service in English on Sundays with translations in Spanish and French. Corps officers give their sermon script to the translators on Thursday to be ready for the translation on Sunday. However, at the request of the Hispanic group in the corps, a worship service in Spanish is occasionally (once every other month) provided in another room. This is not

to divide the congregation in RTC. In fact, corps congregants understand how difficult it is to experience the Spirit moving in them during the translated worship service and respect their seeking hearts for the Lord by requesting the special worship service.

There is Sunday school every week in three languages: English, Spanish, and French. During the weekdays, RTC has many various programs for not only corps members, but also the community. These include Archery Class, Club 316 (Character Building Program), and Music Program. See table 4 to compare the overall strategies and outstanding programs of multiethnic ministry of the three selected corps.

Table 4. Overall Strategies and Outstanding Programs of Multiethnic Ministry

	Overall Strategies	Outstanding Programs
HIC	<ul style="list-style-type: none"> *Have one worship service in one language of English to avoid division. *Welcome and embrace everyone, to have a heavenly experience in HIC and become one in Christ. *Develop lay leadership from diverse ethnic groups. 	<ul style="list-style-type: none"> *Sunday Lunch Fellowship *Sunday School in three languages *Music Program for community kids *Soccer Class *Evangelism & Outreach every Saturday
MCC	<ul style="list-style-type: none"> *Learn and adopt other cultures to imitate mosaic-like congregation. *Permeate the local community with multiethnic ministries and programs *Build and utilize corps leadership. 	<ul style="list-style-type: none"> *Spanish Language Class *English Conversation *Stich and Chat *Brass Band *Immigrant and Refugee Program *Sunday Worship Service with translations in Spanish and French *Weekday Bible Studies in three languages
RTC	<ul style="list-style-type: none"> *Love one another as Jesus did. *Embrace others regardless of different languages, ethnicities, and cultures. *Be engaged/involved in multiethnic ministry by utilizing their talents. 	<ul style="list-style-type: none"> *Multicultural Night and the Lucia Festival *Julotta Christmas Morning Service *Sunday school in three languages *Music program *Prayer Meeting and Bible Study in Spanish.

Obstacles and Solutions in Multiethnic Ministry

HIC - Two biggest challenges of the multiethnic ministry in HIC are language barriers and cultural differences among the corps congregations. It is ideal for corps officers to speak different languages in a multiethnic setting for effective ministries. This allows for deeper pastoral care and better communication between corps officers and corps congregation. Many first-generation immigrants of HIC struggle to understand the sermon on Sunday morning and participate in corps programs due to language barriers. Different cultures among corps congregants sometimes complicate the goal of being one family in HIC. They hesitate to embrace others or push their own cultures due to misunderstanding each other's different cultures. Corps officers mentioned that it is necessary for corps members to improve cultural understanding for effective ministry in HIC. For example, if corps officers who are Korean do not understand the cultural differences in Hispanic or African immigrant congregants' behaviors, effective pastoral care will not be provided to them.

Although HIC encounters challenges with language barriers and cultural differences, they have a great foundation of a multiethnic church. The congregation of HIC are willing to understand and embrace each other while they share common difficulties between all immigrants; for example, the struggle with language barriers and new cultures. As English is the second language for most of the congregants in HIC, they admit their limits in communicating with others with openness and acceptance. The corps officers of HIC had said that although there are difficulties regarding communication and understanding among corps congregants, the atmosphere of HIC is lovely and inclusive because they rely on the Holy Spirit's help and work in them, which may not be understandable to someone outside the corps.

MCC – According to the corps officers of the MCC, there are three core obstacles in developing a multiethnic ministry in MCC. First, there is a lack of transportation in order to expand ministries to the needy. It is difficult for many immigrants and refugees in Montreal who do not have their own vehicles due to financial challenges to come and join the multiethnic ministries and programs. It is also challenging for MCC to provide transportation to them due to limited resources and staff. As this obstacle is currently unresolved, MCC will need to increase their efforts in order to overcome it.

Second, MCC occasionally encounters divisions among corps members. While they do not quarrel amongst each other, they prefer to form groups with people from the same ethnicity and language because they feel more comfortable within cultural and linguistic equivalence. MCC encourages them to welcome and accept each other as well as encouraging them to sit together so that they can build rapport through Christian fellowship.

Another obstacle is a language barrier as many in MCC are the first-generation immigrants. MCC provides translation services to the best of their abilities during multiethnic ministry programs. Although it is difficult to fully understand each other, corps congregants strive to find ways to communicate.

RTC – There are a few obstacles in the approaches to multiethnic ministry in RTC. First, the traditions and legacies of each ethnic group hinder the developing multiethnic ministry. As RTC consists of a Swedish majority along with two other strong ethnic groups, Hispanic and African American/Black, their tradition and legacy are sometimes excessively expressed, and due to that, there is a hindrance in the development of interpersonal relationships. Therefore, corps congregation needs to love and embrace one another without forcing their own tradition and legacy.

Second, RTC encounters language barriers for developing multiethnic ministry. Due to different languages spoken amongst the congregation of RTC, it may create misunderstanding amongst each other and damage the multiethnic ministry. This obstacle is not something that RTC can resolve promptly; instead, they need to be patient when communicating in order to better understand.

Third, a lack of understanding among the different cultures causes conflicts in the congregation of RTC. For example, there are many people who are time-oriented and are sensitive to have punctually, scheduled programs, and at the same time, there are also many people who are event-oriented and focus more on what happens and think that the schedule is secondary in importance. To avoid the conflicts among corps congregants due to this obstacle, constant education is required to let them understand the cultural differences. See table 5 to compare the obstacles and solutions in multiethnic ministry of the three corps.

Table 5. Obstacles and Solutions in Multiethnic Ministry of the Three Selected Corps

	Obstacles and Solutions in Multiethnic Ministry
HIC	<ul style="list-style-type: none"> *Language barriers that hinder effective pastoral care and communication – HIC utilizes translations as often as possible. *Cultural differences that cause conflicts among corps congregants – HIC needs to increase better understanding for others and their cultures.
MCC	<ul style="list-style-type: none"> *Lack of transportation for multiethnic programs – it is an ongoing issue that MCC will need to overcome with increased efforts. *Divisions caused by groups of corps congregants who are equivalent – MCC encourages them to welcome and accept each other as well as sitting together for Christian fellowship *Language barriers – MCC provides translation services.
RTC	<ul style="list-style-type: none"> * Excessive tradition and legacy of each ethnic group – RTC encourages to love and embrace one another. *Language barrier that causes misunderstandings amongst each other – the congregation needs to be patient in order to achieve better communication and understanding *Lack of understanding different cultures – constant education is required to understand and appreciate the differences.

Great Success of Multiethnic Ministry

HIC - One worship service as one family while resisting all divisions is one of the greatest success in HIC's multiethnic ministry. Although language barriers and cultural differences still challenge the development of HIC's multiethnic ministry, HIC purposely performs one worship service on Sunday mornings in order to be one in Christ so that all who are from different ethnicities and cultures are welcome and embraced to be a part of this united family. With this great success, HIC members are willing to mingle with others and share the love of God.

Furthermore, no favoritism to a certain ethnicity or culture has ever been displayed in HIC's multiethnic ministry, which adds value to this corps. This corps does not exist to support only one ethnic group or culture, but opens the door wide to anyone willing to be a part of a family that shares the gospel of Christ and helps the needy without discrimination.

MCC – According to the corps officers, Spanish Class on Sunday mornings is one of the successful multiethnic ministry programs. MCC encourages people to join this class and learn Spanish. Although it is challenging, it is also exciting to see others while learning and having simple conversations in Spanish, as well as learning about each other's culture. Another success is a community outreach program called Hiking Day in the Fall. About 30 people from the community who are all from diverse ethnicities and speak different languages come to the corps to join this program. Although they are different culturally and linguistically, they accept the differences and cooperate to prepare this program. Through these successful programs, MCC experiences an expansion of good relationships through fellowship among corps congregants, which benefits the development of MCC's multiethnic ministry.

RTC- The growth of a welcoming attitude among the corps congregants is the greatest success of the multiethnic ministry in RTC. Although the corps congregants recognize that understanding each other is a necessity, there had been times where the growth of the multicultural ministry in RTC did not effectively develop because of a lack of understanding. However, as RTC has gradually increased in the diversity of ethnic groups, corps congregants have been encouraged in loving one another and educated in how to treat others who are from different ethnicities and cultures. As a result, RTC has experienced the growing realization and understanding that resulted in acceptance of people of different cultures by people who may have been ignorant of these world views in the past. While it takes quite some time to see the growth of a welcoming attitude, it is valuable for the development of a multiethnic ministry in RTC. See table 6 to compare the greatest successes of multiethnic ministry of the three corps.

Table 6. Greatest Successes of Multiethnic Ministry of the Three Selected Corps

	Greatest Successes of Multiethnic Ministry
HIC	*One worship service as one family without accepting any divisions – it is foundational work to be one in Christ. *No favoritism to a certain ethnicity or culture.
MCC	*Spanish Language Class on Sundays and Hiking Day in the fall – these programs are to get to know each other and expand on good relationships and fellowship for developing multiethnic ministry.
RTC	*Growth of a welcoming attitude among the corps members – it is valuable in order to develop a multiethnic ministry.

Notes from the Focus Group Interviews

The focus groups of the three corps displayed their understanding about why multiethnic ministry is necessary in their corps and what they must do for developing a multiethnic ministry. Below are several points that the focus groups had stated about their corps and their multiethnic ministry.

HIC – First, the focus group of HIC said that a simple definition of multiethnic ministry is to display heaven in the corps in that everyone is welcome without the distinction of their nationalities. With this definition, congregants of HIC pursue the vision of heaven in their corps and strive to become a family of HIC. Because of a lack of understanding on multiethnic ministry in other churches, newcomers may feel exclusion and will likely not come back to church.

Second, HIC understands that although people are from different ethnicities and cultures, they are all God's children who are the same in the eyes of God. They are not to be divided by race, but united in Christ with His unconditional love. The multiethnic ministry of HIC is motivated with this unity in Christ.

Third, HIC functions as a community church in a multiethnic and multicultural society. Many churches may recognize the importance of multiethnic ministry and try to develop it in their church, however, not every church is successful in accepting the differences in ethnicities and cultures. HIC intentionally reaches out into the community and welcomes them in order to be their friend and help them using spiritual and social ministry.

Fourth, HIC emphasizes proclaiming the word of God, worshiping Him all together, and having Christian fellowship, no matter what ethnicities and cultures comprise the corps. This is one of main factors that keep people coming back and joining HIC.

Fifth, one of the most important factors for developing multiethnic ministry in HIC is the role and comprehension of the leaders of multiethnic ministry. Corps officers must understand that multiethnic ministry is not only to be fulfilled with programs and events alone, but also by being a family with church congregants who are from different ethnicities and cultures. Because

of this distinction of multiethnic ministry of HIC, corps officers need to include all people in their ministry without any bias.

Lastly, everyone in this focus group agrees that due to diverse ethnicities and different cultures in HIC, lay leadership roles must be open to anyone qualified for the position, regardless of their ethnicity and corps officers need to encourage and help them so that they can develop their leadership skills.

MCC – First, the focus group of MCC agreed that multiethnic ministry is the way for MCC to survive in the community. As Quebec is willing to become a multiethnic and multicultural society by accepting immigrants, MCC is to recognize this change and adjust their approach to an effective ministry for those who are from different ethnicities and cultures. While the traditional ministry of the English-speaking congregants within the corps has decreased, MCC purposefully strives to develop their multiethnic ministry.

Second, along with the adjusted direction of ministry, lay leadership must be restructured with representatives that belong to each of the ethnic groups. The lay leadership in MCC had been comprised of only Caucasians as it was traditionally a Caucasian dominant corps in the past; however, as of April 2019, MCC purposely constitutes the Leadership Board with diverse ethnicities based on the diversity of congregation. Furthermore, corps officers need to understand the context of a multiethnic and multicultural community and use this understanding to better the ministry in MCC.

Third, MCC does not attempt to force people from diverse ethnicities and cultures to abandon their own cultures and conform to a culture that is predominately Caucasian. Rather, they respect everyone's differences and try to know each other in order to build MCC's vision of a family relationship.

Fourth, the focus group believes that it is important to make sure that everyone should get an equal opportunity at receiving the same message of God in order to praise Him. Therefore, MCC emphasizes the idea that no one should be neglected because of different cultures or language barriers, and everyone should feel included in the multiethnic ministry. Based on this emphasis, MCC considers planning their multiethnic ministry programs in three languages of English, Spanish, and French as well as providing translations in weekly programs and Sunday worship services.

Fifth, the focus group pointed out that there is a lack of materials and resources for multiethnic ministry in diverse languages in The Salvation Army. Most ministry resources are in English, which cannot be used to minister to corps members who only speak Spanish or French. This is a problem that leaders of The Salvation Army need to resolve by developing resources in different languages.

Sixth, as it is inevitable that immigrants and refugees will still migrate to this community, MCC should constantly develop and expand their multiethnic ministry for the first-generation immigrants and their children who may take leadership roles in the future at MCC.

RTC – First, it is important for corps congregation to increase the sense of belonging to the corps. All individuals, regardless of different ethnicities and cultures, are welcome to this corps as a part of RTC.

Second, corps congregation of RTC needs to improve their cultural sensitivity in order to better understand and accept others who are different ethnically and culturally. The focus group indicates that God does not design this world like a melting pot, but a salad bowl in that each individual's identity must be kept and they all must work together to make it better.

Third, multiethnic ministry toward children and teens must be developed in RTC. It is important to know how to effectively approach and minister to youth that consist mostly of second-generation immigrants or refugees who may have concerns due to the different environment. The focus group insists that the youth in RTC cannot be ignored in the sharing of the Gospel; instead, they must be given every opportunity to grow in the faith of Christ.

Fourth, RTC needs to consider launching more multiethnic programs to adopt diverse people in their ministry as well as investing more into equipment and resources that are sufficient for an effective multiethnic ministry. At the same time, diverse programs in different languages need to be developed for inviting immigrants and refugees to the corps.

Fifth, as everyone is different, RTC endeavors to stop the judgement of differences, and strives to love and embrace one another.

Sixth, for developing the multiethnic ministry, officers must understand multiethnic ministry and adopt feelings of openness toward diverse ethnicities and cultures. Furthermore, RTC needs to support the recruitment of future officers who understand multiethnic ministry in The Salvation Army.

Notes from Observations and Collected Materials

During the visitations of the three corps, the writer collected corps pamphlets and Sunday worship bulletins and observed their weekend programs and their Sunday worship service in order to see how multiethnic ministry was performed at these three corps.

HIC – During the weekdays, diverse programs are prepared and provided, not only to corps congregation, but also people in the community that are from diverse ethnicities and cultures. These include After School Program for children and teens from Monday to Friday

every week, Music Program that teaches brass band and piano on Wednesdays and Saturdays, Club 316 (Character Building Program)¹⁹ on Wednesdays, Food Pantry on Fridays providing food to the needy in the community, and Evangelism & Outreach, Children's Choir, and Soccer Class on Saturdays.²⁰

HIC provides Sunday school in three different languages at 11:30 A.M. to 12:15 P.M. along with a brief summary of the sermon at the beginning of Sunday school for those who struggle to understand English.

During the Sunday worship service on April 21, 2019, people from diverse ethnic groups were invited to participate in the worship service: Praise & Worship, Scripture Reading in five different languages (Spanish, Chinese, English, Hindi, and Korean), and singing in Songster (church choir). Many worshipers came to the altar after the sermon and the corps officers prayed for them with sincerity in their hearts. While the prayer took 15 minutes at the altar, which is one of the most significant moments at HIC, everyone in the congregation was willing to wait patiently for them to finish their prayers. At HIC, while Asians preferred to be solemn during worship service, Africans were willing to be loud with prayer and sing songs while dancing during the worship service. However, there were no complaints or tension among the ethnic groups. Instead, they understood and accepted the cultural difference of worship. The atmosphere of acceptance continued even during the lunch fellowship after every Sunday

19. It is a traditional program of The Salvation Army that gives children and teens the opportunity to discover the importance of Christian values and biblical truths as well as develop physical, mental and social skills. It welcomes everyone in the community, not just members of The Salvation Army.

20. See appendix B for more programs that HIC performs for the community.

worship service. They were grateful to God and celebrated the multiethnic ministry by welcoming each other during the lunch fellowship. They were all a part of HIC's big family.

MCC – All weekly programs are planned well with the purpose of reaching out to the community in mind. People from the community are always welcome to join the programs and are invited to come to church and be a part of MCC corps family. These are key programs of multiethnic ministry of MCC: Spanish Language Class on Sundays, Stitch & Chat on Tuesdays, Bible Studies in three different languages on multiple days/times and locations, English Conversation (English class) on Fridays, Family Fellowship Breakfast (4th Saturday each month), Immigrant and Refugee Program during the weekdays, and Music Programs that includes Brass Band, Children's Choir, and Timbrels²¹ on different days and times, and occasional programs that occur seasonally.

All flyers and pamphlets about MCC and its multiethnic ministry were displayed in areas that are easily seen, such as hallways, classrooms, and chapel so that visitors can freely obtain any information. Additionally, a social service worker from Immigrants and Refugees Program assisted all the visitors with any questions that they may have about the programs and services that MCC provides.

On Sunday morning, corps congregants were located in designated places for the programs and preparation of the Sunday worship service. For example, a corps congregant stood at the chapel door and greeted everyone with a smile and gave out worship service bulletin, which reflects the atmosphere of the corps and its worship service. Additionally, the Sunday

21. Timbrels is a traditional music program of The Salvation Army that participants perform choreographic motions in a group by using timbrels with background music played.

worship service was planned out well beforehand and incorporated different languages as well as translations provided in Spanish and French.

RTC – In the lobby of the corps, many different colored flyers and pamphlets are displayed to introduce their corps programs and services as well as phone numbers to let anyone call anytime. As a flyer indicates, the corps’ mission is to “Know Jesus, Love Jesus, and Reflect Jesus”. Bible study and prayer meetings are prepared in three languages: English, Spanish and Laotian to encourage and increase the faith of Christ.

RTC has diverse programs during weekdays, such as Archery Program, Day Camp, and Club 316 (Character Building Program) for youth, Music Ministry with Brass Band Rehearsal, Housing Program for men and women, and Food Assistance for the needy. Although these programs are not specified for multiethnic ministry, RTC reaches out to the community and bring people to the corps through the programs for the purpose of restoring lives.

Sunday school is held in three languages: English, Spanish, and French at 9:15 A.M., and the Sunday worship service begins at 10:30 A.M. as well as evening worship service at 6:00 P.M. The morning worship service on August 30, 2019 was organized well and several corps congregants from diverse ethnic groups participated in the worship service. Even the prayer was spoken in French and English and one of African representative took a Scripture reading during the worship service.²²

Conclusion

Along with the qualitative methodological interview questionnaire, the semi-structured interviews for the corps officers and focus groups were utilized in such a way as to collect data

22. See appendix D for more information of the Sunday worship service.

among the three selected multiethnic corps as well as the site visit to observe their multiethnic ministries and programs. With full support from the corps officers and the core members of the focus groups, a great amount of data and information were collected in order to find their motivation, challenges, and effective strategies of their multiethnic ministry. This was helpful for understanding why they do what they do as well as how they do multiethnic ministries toward the needy in the context of The Salvation Army.

In the following chapter, findings from the collected data are analyzed for exploring potential successful results of this thesis-project so that recommendations for multiethnic ministry are proposed, which benefits those who look for effective strategies for launching or developing a multiethnic ministry in The Salvation Army.

CHAPTER 5

ANALYSIS AND RECOMMANDATIONS

Introduction

For this thesis-project, case studies with interviews and site visit observations were performed in three selected multiethnic corps of The Salvation Army. It was necessary to consider multiethnic ministries in order to effectively reach out to diverse communities. One purpose of this thesis-project was to research and evaluate their visions, programs, obstacles, and successful strategies in the context of a multiethnic and multicultural community. Another purpose of this thesis-project was eventually to discover effective strategies for developing multiethnic ministry that can be recommended to any corps of The Salvation Army that plans to launch or develop multiethnic ministry. For this purpose, it was necessary to look for existing multiethnic ministry models within The Salvation Army that could inform the development of these ministries.

In this chapter, the findings were reviewed and analyzed within four foundational aspects of multiethnic ministry as outlined by Mark DeYmaz and Bob Whitesel.¹ It is crucial for multiethnic congregations of The Salvation Army to consider these aspects. With the completion of an overall analysis, recommendable strategies of multiethnic ministry were proposed to The Salvation Army and to any officers who plan to launch or develop multiethnic ministry.

1. Mark DeYmaz and Bob Whitesel, *Re:Mix: Transitioning Your Church to Living Color*, (Nashville, TN: Abingdon Press. 2016), 7-79.

Foundational Aspects of Congregation

In view of the biblical teachings and the findings from case studies in three selected corps, this writer hopes that The Salvation Army in North America will find useful information for launching or developing multiethnic ministry. Since “pursuit of a healthy multiethnic church is biblical,”² Salvation Army leaders and congregations on the denominational and congregational level must examine the purpose and content of healthy multiethnic ministry. The four foundational aspects of becoming a reconciling, missional, inclusive, and transformative congregation can be a practical guide for The Salvation Army to seek healthy, Christ-centered multiethnic ministry.

Reconciling Congregation

To launch or develop multiethnic ministry, congregations of The Salvation Army need to consider their understanding of reconciliation as a starting point of what to do for the multiethnic ministry. 2 Corinthians 5:18 states, “All this is from God, who reconciled us to Himself through Christ and who gave us the ministry of reconciliation,” The Salvation Army strives to fulfill the ministry of reconciliation, as they are surrounded mostly by people who are from diverse ethnicities and cultures.

Congregations of The Salvation Army need to understand that God calls not only all people to Himself, but also His people to one another,³ which reflects Jesus’ inseparable commandments: to love God and love their neighbor (Matthew 22:37-39). God wants all people to be reconciled through Jesus, does not count their sins against Him as long as they love Him

2. DeYmaz and Whitesel, 4.

3. Sandra M. Van Opstal, *Next Worship: Glorifying God in a Diverse World*, (Downers Grove, IL: IVP, 2016), 60.

“with all their heart, soul, and mind.” Also, He wants people to practice reconciliation towards others by “loving their neighbor as themselves.” Therefore, reconciliation is an important component and mandate of the gospel. Because of this, congregations in multiethnic corps of The Salvation Army need to keep in mind God’s reconciling work for all and our mandate to evangelize them and make them disciples of Christ. The congregation needs to reconcile themselves to others so that they can reflect heaven in their corps. While they love God, they must also love one another regardless of differences in ethnicity and culture. Authentic reconciliation of people to God, and people to people through Jesus is an essential aspect of effective multiethnic ministry for people who struggle spiritually, emotionally, and physically.⁴

A great obstacle of reconciliation is racism toward minority groups from a different ethnicity and culture. Racism not only degrades others, but also causes divisions in the congregation. “Racism is ultimately a spiritual problem”⁵ that “cannot enhance the survivability of the human race; it can only threaten it.”⁶ There are common terms that explain and describe why the problem of racism exists, such as prejudice, bigotry, anger, ignorance, lack of respect, fear of each other, poor communication, individuals hating or being angry at each other, and lacking Christ-like love for one another, which are created not only by biased individuals, but also poor interactions among individuals from different racial groups.⁷ Due to the racism, some

4. CCDA, “Reconciliation,” Christian Community Development Association, accessed November 25, 2019, <https://ccda.org/about/philosophy/reconciliation/>.

5. DeYmaz and Whitesel, 8.

6. George A. Yancey, *Beyond Black and White: Reflections on Racial Reconciliation*, (Grand Rapids, MI: Baker Books, 1996), 31.

7. Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America*, (New York, NY: Oxford University Press, 2000), 75.

congregations do not function to convert people to Christ, to build up true relationship in Christ, nor to share the love of God with others, but instead divide themselves from each other and God. This creates ethical and cultural discriminations among them, making reconciliation between God and people, and between people and people virtually impossible.

Therefore, as “God does not show favoritism, but accepts from every nation the one who fears Him” (Acts 10:34-35), The Salvation Army needs to continue fighting against racism by loving and forgiving each other in order to achieve reconciliation amongst each other. Racism is obviously against the mission of The Salvation Army to serve people spiritually and physically without discrimination.

The case studies of this thesis-project verified that the three selected multiethnic corps of The Salvation Army made personal and structural adjustments toward better practices of reconciliation as suggested by Mark DeYmaz and Bob Whitesel.⁸ The three corps obviously made efforts to adjust their multiethnic outlook: to get outside of their own world and actively attempt to better understand others who are from a different ethnicity and culture, invest in cross-cultural friendship, exercise humility and gentleness, listen well and patiently, be open and honest, and care for one another. Furthermore, the corps congregants and leaders strive to constantly adjust their multiethnic ministry positively by teaching and understanding the biblical mandate of multiethnic ministry and pondering how they can effectively develop their multiethnic ministry. The three corps of the case study were willing to make adjustments in order to close any developmental gaps in their multiethnic ministry. Furthermore, The Salvation Army organizes a Multicultural (or Intercultural) Department in each territory in the United States and

8. DeYmaz and Whitesel, 19-23.

Canada in order to support multiethnic ministry through the support of reconciliation along with the prevention of racism.

Missional Congregation

It is important for The Salvation Army to be missional in order to be a healthy Christian organization and develop multiethnic ministry. Mark DeYmaz and Bob Whitesel write that “In a healthy multiethnic church, being missional is not optional; it’s natural.”⁹ The value of church is not calculated by the size of church buildings or Sunday attendance. In fact, multiethnic ministry is an essential strategy not solely for church growth, but also for the ministry of evangelism.¹⁰ As Jesus came to seek and save the lost and commissioned his disciples to do the same (Matthew 28:19-20), multiethnic ministry begins with declaring the Gospel of Jesus to those who are from different ethnicities and cultures.

Paul gives a great example of having a missional heart in all circumstances in 1 Corinthians 9:20-23: “To the Jews I became like a Jew, to win the Jews...To those not having the law I became like one not having the law... so as to win those not having the law... I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.” All programs and activities within a multiethnic church must be planned and performed for the sake of the Gospel. Multiethnic

9. DeYmaz and Whitesel, 31.

10. Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, (Grand Rapids, MI: Zondervan, 1994), 867.

church should be driven by a gospel-centered ministry,¹¹ not a program-centered ministry. There should be no ethnic or cultural boundaries to the Gospel of Jesus who is “the Savior of the world.”¹² Also, the Antioch Church in the Bible was obviously multiethnic and missional. The Antioch Church was intentionally established to fulfill the mission to save everyone, regardless of whether the congregation consisted of Jews or Gentiles (Acts 11:20), to send missionaries, especially Paul and Barnabas to the world for the sake of the Gospel (Acts 13:1-3), and to provide help for the poor outside its own community (Acts 11:29).

As the findings were described in the previous chapter, motivating Scripture verses of multiethnic ministry, such as Matthew 28:19-20 for HIC and MCC, and Romans 12:5 for RTC clearly reflect the congregation’s missional heart and gospel-centered ministry of the three corps. For example, HIC went out into their neighborhood to knock on doors every Saturday in order to share the Gospel, MCC opened their traditional music program to the community in order to invite them to the gospel-centered ministry, and congregation of RTC voluntarily had offerings every year to support World Services of The Salvation Army.

Evangelism is closely related to social action, which is a partner of evangelism.¹³ As multiethnic churches are generally located in a community that is diverse ethnically, culturally and economically, they are in the front lines of evangelism and social action for the needy. This can be regarded as holistic ministry because Christians cannot truly love and serve people unless

11. Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*, (Grand Rapids, MI: Zondervan, 2012), 28.

12. Robert E. Coleman, *The Master’s Way of Personal Evangelism*, 2nd ed. (Wheaton, IL: Crossway books, 1997), 48.

13. John Stott, *Christian Mission in the Modern World*, (Downers Grove, IL: IVP, 1975), 43.

they love God and they cannot truly love God without loving others. The Jerusalem Church in Acts 6 integrated the ministry of evangelism and the ministry of social action. While the Twelve Disciples focused on the ministry of the word of God, the seven men who were chosen by the church focused on the responsibility of the ministry of social action. Therefore, to launch or develop multiethnic ministry, the congregation must be motivated with a missional heart to be witnesses of Christ in their community through both words and actions, such as lending a helping hand to those in need. They need to consider encouraging cross-cultural relationships and celebrating the diversity of their community for the sake of the Gospel as well as providing any help to those who are in need.

By reflecting a motto of The Salvation Army, “Heart to God and Hand to Man”, the three selected corps strive to save the lost and serve the needy through various social actions, such as Food Assistance in HIC, Immigrant and Refugee Services in MCC, and Housing Programs for men and women in RTC. They understand that it is not enough to verbally share the gospel without demonstrating deep concern for these individuals through their actions. And it is not sufficient to demonstrate concern for people by providing quick solutions without sharing the Gospel.

Inclusive Congregation

The three selected corps shared an intensive emphasis on the promotion of inclusiveness among the congregation, which is one of the most important aspects of a healthy multiethnic church. Case study interviews reflected the importance of the following priorities: understanding others who are from different ethnicities and cultures and have language barriers, embracing

each other, and sharing the love of God with them. These priorities enabled the congregations to develop oneness in Christ.

Being an inclusive congregation demonstrates a biblical commitment toward unity in Christ, treating others equally regardless of ethnic or cultural differences, avoiding divisions due to favoritism, and preventing oppression and exclusion of others. For example, Paul exhorts in Ephesians 4:2-3 the need for Christians to accept each other with love and actively make an effort in preserving unity in Christ. In Galatians 2:11-13, Paul also despised treating people with partiality, based on race or ethnicity. He opposed Peter because although Peter used to eat with the Gentiles, he was afraid of the Jews and began to separate himself from the Gentiles when the Jews came. According to James 2:1-2, Christians are not to show favoritism due to one's class or status, as this "denies the faithfulness of our Lord Jesus Christ" (James 2:1). In Acts 15, while the Jews forced the Gentiles to be circumcised for salvation, Paul and Barnabas strongly rebuked and criticized this practice and James clearly said, "We should not make it difficult for the Gentiles who are turning to God" (Acts 15:19).

Creating cross-cultures among the congregation is important for increasing inclusiveness in a multiethnic church. The majority group in the church should not force others to give up their cultural identity or distinctions and assimilate them to the majority.¹⁴ Instead, the congregation should interact with each other by sharing and affirming cultural distinctions. Through the understanding and acceptance of differences in ethnicity and culture, the church can avoid divisions. Furthermore, by increasing cross-culture inclusiveness the congregation can help resolve conflicts that arise during multiethnic ministry.

14. DeYmaz and Whitesel, 50.

Mark DeYmaz and Harry Li pursue a model of engagement with “We Are One” in order to include the entire congregation in their multiethnic ministry.¹⁵ There are three main steps to this process. First, for the purpose of evangelism, the “Homogeneous Unit Principle” of McGavran is adopted to the multiethnic ministry. Due to language barriers, various ethnic groups are invited to participate in ethnic meetings, programs, and events in their languages. It is not to create an ethnic-specific church, but to establish an initial level of comfort for them to come into the church, which is an initial step to include them for building a single healthy multiethnic church. Second, people who accept Jesus as their Savior still need initial discipleship in their own languages because they may be reluctant to engage with the larger body of the congregation due to language barriers and cultural differences. Discipleship in diverse languages helps them grow more comfortable in the multiethnic church. Third, all people from diverse ethnicities including English speaking people are invited to be involved in the greater body of the congregation. Willing to accept one another, they will eventually seek to become one in Christ beyond their own ethnic group by joining worship service with simultaneous translations, serving at the church nursery, teaching kids at Sunday school, participating in worship service - singing, reading Scriptures, and congregational prayer - and/or taking leadership roles in the church.¹⁶ By increasing inclusiveness among diverse internationals including immigrants,

15. Mark DeYmaz and Harry Li, *Leading a healthy Multi-Ethnic Church: Seven Common Challenges and How to Overcome Them*, (Grand Rapids, MI: Zondervan, 2010), 107-9.

16. Besides “We Are One,” DeYmaz and Li indicate two more models of engagement: “Us and Them” which allows various ethnic churches established separately under one roof with no interactions, and “Them in Us” in which ethnic groups are to be integrated in an English-speaking worship service and ministry, and does not allowing ethnic meetings in their own languages in order to avoid divisions in the church. These two are not recommended in advocating for inclusiveness in multiethnic church.

refugees, and international students, The Salvation Army can build effective multiethnic ministries of evangelism and discipleship.

There are five key areas that should be considered for inclusiveness: worship, leadership, language, resources, and planning.¹⁷ The three corps recognize the importance of inclusiveness in those five areas. First, throughout worship service on Sunday, the entire congregation of each corps can be united in order to glorify God and love one another regardless of differences in ethnicity and culture. Second, empowering paid and volunteer leaders that are diverse both ethnically and culturally is important to the establishment of an authentic multiethnic corps. This is not for the sake of diverse ethnic groups, but for developing cross-cultural relationships and partnerships in the congregation. Third, as language barriers become obstacles for multiethnic ministry, Salvation Army corps leaders need to empower ethnic leaders to meet the needs regarding language barriers. Solutions to this obstacle may vary; some congregants may be satisfied with translations of worship services (MCC), but others may prefer to have separate language services (RTC). Regardless of the chosen solution, attempts to resolve language barriers should be patiently and constantly conducted. Fourth, the three multiethnic corps need to ensure that they distribute and divide resources, such as space, time, and money, fairly to the congregants without showing favoritism to a specific ethnic group or individual. Lastly, The Salvation Army must consider planning both their present and future ministry accordingly in the context of diverse ethnicities and cultures. They may need to increase officers, employees, and lay leaders who better understand a multiethnic and multicultural community, develop relationships and partnerships within the community, and listen to minority and ethnic groups without assumptions.

17. DeYmaz and Whitesel, 54-8.

Transformative Congregation

According to Mark DeYmaz and Bob Whitesel, in addition to becoming a reconciling, missional, and inclusive congregation, the multiethnic church is now called to move forward by becoming transformative in their diverse community in order to influence and lead people with a positive impact for the sake of the Gospel of Christ.¹⁸

It is important to recognize the role of the local congregation in the community. Some Christians are indifferent or are opposed towards their community because they falsely assume that the community is secular, and that interacting with them is either futile or causes a decrease in faith in Christians. However, according to Timothy Keller, the biblical view of community is that it is not hostile to Christians.¹⁹ Rather, the congregation must permeate the community and influence them as witnesses of Christ. According to the model of “Christ Transforming Culture” from Richard Niebuhr’s classic book *Christ and Culture*, “Christians must carry on cultural work in obedience to the Lord” in order to seek to transform every aspect of culture with Christ and convert people of the community to Christ.²⁰

As Jesus commanded His followers, “Let your light shine before others, that they may see your good deeds and glorify your Father in heaven” (Matthew 5:16), congregants are not to be isolated from the community, but should seek to be connected to the community so that they can serve the needs of the people and proclaim the Gospel through both preaching and becoming

18. DeYmaz and Whitesel, 63.

19. Keller, 135.

20. H. Richard Niebuhr, *Christ & Culture*, (New York, NY: HarperOne, 1951), 190-191.

“fishers of men” (Matthew 4:19).²¹ A church that is isolated is a church that does not shine the light of Jesus and as a result, cannot transform the community around them.

In order to be transformative in the community, there are four practical suggestions that congregants of a multiethnic corps of The Salvation Army may pursue: blessing the community, leading people to Christ, encouraging the greater body, and fulfilling the Great Commission.²² One of the ways our three case study congregations may bless the community is by becoming aware of existing needs in their local community and approaching them with a helping hand. Through diverse social services for the homeless, the hungry, immigrants, refugees, and low-income families, people in the community can find help and hope. With assistance, the local community can be blessed by The Salvation Army by increasing positive relational connections within the community. Second, in addition to blessing the community with material provisions, The Salvation Army is also called to seize every opportunity to transform the community by sharing the word of God, His love, grace, and salvation with people in the community. Third, The Salvation Army needs to encourage the greater body in their multiethnic ministry. This is to connect and create partnerships with individuals, organizations, and even the local government in order to transform the diverse community. Individuals or groups within the diverse community are assets, not just targets for multiethnic ministry. Lastly, The Salvation Army needs to fulfill the Great Commission; this should be the central motive for multiethnic ministry in the Salvation Army. In a multiethnic and multicultural community, The Salvation Army needs to research and invest in their multiethnic ministry and resolve how to effectively reach out and make disciples of Christ.

21. Keller, 322.

22. DeYmaz and Whitesel, 64-6.

Results in Relation to Biblical/Theological Foundation

The biblical/theological review for this thesis-project was the foundation in discovering the reason why The Salvation Army strives and yearns for a multiethnic ministry based on biblical viewpoints and standards. It is important to recognize what the Bible says about multiethnic ministry because it can give guidance and direction to The Salvation Army about where they need to begin and what to pursue for their ministry. Based on this concern, the case studies with interviews for the three corps were conducted and the findings of the case studies generally supported the outcomes of the biblical/theological review.

The era in which Jesus came to the world and ministered obviously had a multiethnic and multicultural setting. Throughout the life of Jesus, His ministry demonstrated that all believers were to minister to all people, regardless of their ethnicity and culture (Matthew 15: 29-31, Mark 7:24-30, John 4:3-26). The findings of the case study showed that the three corps were located in diverse communities and that they were encouraged to minister to those who were from different ethnicities and cultures. The congregations of the three corps clearly understood that everyone, regardless of ethnicity, culture, and language, had value in the eyes of God, because ethnic and cultural diversity were created by God with purposeful intention.

Jesus's evangelical ministry towards all ethnicities and cultures was incarnational. He offered reconciliation between God and people as well as people and people, and gave the Great Commission to His followers. The three essential elements for Jesus' evangelical ministry were utilized as a reliable guide for the development of multiethnic ministry in the three corps of The Salvation Army. They endeavored to penetrate their community with a variety of ministry programs and social services, and to open their church doors and welcome a diversity of people in order to serve their temporal needs and create opportunities to share the Gospel with them.

In Paul's time, most early churches were divided by factions, schisms, false teachings, and cults. (1 Corinthians 1) Within this atmosphere, Paul had passion to evangelize the Gentiles who were not yet included in the learning of the gospel and to teach unity in diversity among believers, especially between the Jews and the Gentiles. His message was all about Christ who is accessible to all and is sufficient for a new life with Him. He was convinced that diverse ethnicities and cultures in local churches were God's covenantal fulfilment to Abraham (Ephesians 2:14-22). The findings of the case studies proved that the three corps recognized the importance of unity in diversity and strived to avoid any divisions in their corps. Although there were language barriers and other obstacles in the multiethnic ministry, they tried to be patient and understanding of each other in order to avoid divisions in the congregation. United multicultural worship services, lunch fellowships, and cultural nights were examples of unity in diversity in their multiethnic ministry. These initiatives provided opportunity to witness Christ's sufficient love to all, no matter how different their backgrounds may be.

Results in Relation to Literature Review

As this literature review described, huge migrations from all over the world converged in major cities in North America, creating a heavily multiethnic community. Internationals, such as immigrants, refugees and international students were not to be treated as outsiders or looked down upon as minorities. As their populations continually increased, their impact on the changing society increased as well, providing opportunity for the church to give additional attention to embrace them in relevant social services and evangelistic ministries. The findings of the case studies supported this result in the literature review. As the three corps consisted of many first-generation immigrants and refugees along with their children, corps officers had

periodic meetings with lay leaders from each ethnic group to discuss how to effectively approach ministries in a diverse congregation. The leaders of the corps understood the importance of multiethnic ministry and the entire congregation supported their leadership by participating in diverse multiethnic meetings and programs.

One of common challenges of multiethnic ministry in the three corps was cultural differences among the congregation. Due to the lack of understanding of cultural differences, some of the corps struggle to develop a family relationship with others. Due to a low cultural intelligence (CQ), some congregants have difficulty loving and respecting those from different cultures. Multiethnic churches, including the three corps, must recognize that there are different cultural expressions among diverse ethnic groups. Churches are to consider how to understand and respect these differences. The results of the literature review supported the resolution of these challenges within the three corps, in that increasing cultural intelligence (CQ) helps or eliminates any potential conflicts among congregation and that recognizing the five cultural spectrums helps the congregation better understand the different cultural expression.

Recommended Strategies of Multiethnic Ministry

Therefore, the following eight elements of a multiethnic ministry strategy are proposed to The Salvation Army for launching or developing this ministry in its local corps congregations.

Reflecting Community

Before even starting a multiethnic ministry, The Salvation Army must first build understanding and acceptance of our diverse population and the implications of such diversity for all efforts to address the needs of a drastically changed demographic. As the current society

becomes more multiethnic through the constant migration of internationals, The Salvation Army needs to examine geographic and demographic information, such as locations of ethnic groups, ratio of ethnicity, population of generational immigrants, and their socioeconomic statuses. They can visit local government offices or access websites such as the U.S. Census Bureau (www.census.gov/quickfacts) to receive help in collecting the data.

In addition to reflecting the community, establishing a clear vision of a multiethnic ministry is important because the congregation needs guidance in understanding and responding to opportunities and challenges. Without a vision of multiethnic ministry, the congregants of the corps may be confused down to the primary level of the direction of their ministry. A suggestion is to establish a mission statement of the multiethnic corps with specific actions/goals and to share it with the congregation. This helps motivate the corps congregants and lets them commit to a multiethnic ministry. The Salvation Army must understand that as God intended the diversity of ethnicity and culture in the world, multiethnic ministry is not an option, but a biblical obligation.

Cross-Cultural Competence

This will require Salvation Army corps to commit to achieving greater cross-cultural competence among the congregation in order to effectively interact with others from different ethnicities and cultures. Mark DeYmaz writes,

Pursuit of cross-cultural competence moves us beyond ourselves toward a deeper understanding of life from another's perspective. Such reflections should draw us nearer to others who are not like us and together with them, nearer to Christ in and through the local church.²³

23. Mark DeYmaz, *Building A Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation*, (San Francisco, CA: Jossey-Bass, 2007), 105.

In pursuing cross-cultural competence, the following strategies enable The Salvation Army to achieve full competence. First, increasing cultural awareness at every level is vital towards achieving an accurate and adequate understanding of the diversity in contemporary society. Lack of cultural awareness in the church creates conflicts which lead to further divisions in the corps. The five cultural spectrums that were studied in chapter three can be applied for deepening ones understanding of the different cultural expression of others.

Second, it is necessary to increase cultural sensitivity in order to respect minority groups and their cultures in The Salvation Army. Although congregants may feel uncomfortable interacting with a culture that is different from theirs, they need to respect each other and refrain from any attempt to force others to conform to the culture of the majority. Constant education, training, and experience are required for the officers and the congregation of The Salvation Army if they wish to develop cultural sensitivity. Executive leaders of The Salvation Army need to lead the way by having an informed and open mindset in order to understand cultural differences.

Third, developing cultural intelligence (CQ) can help increase the cultural competence of the congregation and contribute to more effective ministry. An assessment of CQ can be a way for the multiethnic corps to find their current CQ and to give ideas how to increase it. See appendix F as an example of a self-assessment of CQ that the multiethnic corps of The Salvation Army can utilize. It was developed by Linn Van Dyne and Soon Ang and originally appeared in the book, *CQ: Developing Cultural Intelligence at Work*.²⁴

24. P. Christopher Earley, Soon Ang, and Joo-Seng Tan, *CQ: Developing Cultural Intelligence at Work*, (Stanford, CA: Stanford University Press, 2006), 217.

Intentional Reconciliation

While increasing cultural awareness, sensitivity, and intelligence on cross-cultural competence is crucial, The Salvation Army needs to pursue intentional reconciliation between God and people and people and people. This requires purposeful and intentional actions²⁵ because broken relationships are not restored spontaneously. It requires repentance over past failures of bearing “the image of God” (Genesis 1:27) in order to recover broken relationships with Him and with those who have been wounded. People must accept others and sacrifice themselves in order to recover broken relationships amongst each other; they are not to ask, “Who is my neighbor?”, rather, “To whom can I be a neighbor?” (Luke 10:25-37). Reconciliation with God is complete only when accompanied by reconciliation with others. Several intentional ideas of reconciliation are suggested for The Salvation Army to consider.

First, multiethnic corps need to teach and preach about the biblical mandate and purpose of reconciliation so that congregants can communicate biblical expectations concerning God’s heart for reconciliation.

Second, they need to support the congregation in developing cross-cultural relationships with each other. It is easy to begin a relationship with others from different ethnicities and cultures, but more difficult to maintain it due to various reasons. They need to be patient in listening to and understanding each other in order to develop their cross-cultural relationship.

Third, the corps needs to plan periodic events or programs that can bring people together with others, in order to accept one another, regardless of ethnicity, culture, or language.

25. Jacob gives an example of intentional reconciliation with his brother, Esau in Genesis 32 and 33.

Fourth, displaying national flags in the corps building to represent each ethnic group is a great way to respect their identity within the diverse congregation. It helps them feel that they are welcome and invited into the multiethnic ministry.

Fifth, a corps needs to develop an atmosphere that allows the congregants to feel that they care for each other, without discrimination. While there are some people who are in need both spiritually and physically, The Salvation Army needs to help them without favoritism and bias towards a specific ethnic group so that discrimination can be prevented and reconciliation between people and people can happen without negative feelings towards one another.

Missional Heart

Healthy multiethnic ministry requires The Salvation Army to repeatedly revisit its foundational missional calling. As Jesus came to the world to seek and save the lost, and as He gave the Great Commission for His followers to do the same, the multiethnic ministry of The Salvation Army must be centralized around the Gospel for people from all over the world.

Therefore, The Salvation Army needs to continue to expand and express their missional heart towards multiethnic ministry in a diverse community. Evangelism cannot be used only to fill a chapel on Sunday or to host a successful event in multiethnic ministries, but as a lifestyle that can bring people to God. Corps congregants are called for the extraordinary task of reconciling the lost to God. They need to put others first and provide any assistance in the evangelistic process, including social action that is a partner of evangelism.

For the purpose of evangelism, The Salvation Army needs to develop strategies on how to effectively reach out to the community. Although there are traditional programs of The Salvation Army that reach out into the community to share the gospel, including World Services,

Open Air meetings and music programs, local corps need to consider planning and hosting intentional evangelistic programs and events, depending on the corps situation.

While developing cross-cultural relationships in diverse communities is necessary for multiethnic ministry, equipping and training the congregation for relational evangelism is suggested. This strategy teaches corps congregants how to approach people in order to build relationships, become more knowledgeable in and know what to say in order to share the gospel of Christ. Periodic training for relational evangelism can be more effective when it is completed in a small group, such as 5 or 6 trainees per group, within a certain period, such as an 8-week training program that can be more deeply focused on the individual trainee.

Additionally, creating a mission committee is recommended in order to better plan and fulfill missional programs and events, including the training of the congregation for relational evangelism.

Spirit of Inclusiveness

Having the spirit of inclusiveness among the congregation is important for building a healthy multiethnic corps. Although inevitable or unexpected conflicts that inhibit multiethnic ministry may arise, fullness of the spirit of inclusiveness may help resolve these conflicts easily and quickly. To elevate the inclusiveness among the congregation, there are several things that The Salvation Army needs to emphasize in their multiethnic ministry.

First, a welcoming heart is necessary for inclusiveness. Congregations of a multiethnic corps of The Salvation Army must welcome anyone who sets foot in the church, regardless of ethnicity and culture. Although it may be uncomfortable to experience different cultures and while there may be difficulty in communicating due to language barriers, the congregation must

be patient and have an open mind so that they can welcome and embrace the new commers into the ministry, which is the very first step to increase the spirit of inclusiveness. Also, it may help newcomers feel welcomed if The Salvation Army established trained greeters and receptionists for the Sunday worship service as they are the first face that newcomers see when they step into the corps building.

Second, a loving and forgiving heart must be emphasized. The congregation needs to understand that if they love God, they must also love others. Without sharing the love of God with others, their multiethnic ministry cannot be successful. If they have an authentic love for others, it is easy to have a forgiving heart because authentic forgiveness comes from love. An idea to increase and practice the loving and forgiving heart is a mentoring program or cell groups. For example, a mentoring group that consists of one person from each age group: adult, young adult, teenager, and child in order to have mentoring based on love and prayer, or a cell group meeting that consists of six or seven people along with one leader, all helping each other grow spiritually. Both programs help the congregation get to know each other and become a family in the corps.

Third, unity must be intentional. If a corps of The Salvation Army launches or develops multiethnic ministry, they need to consider the unity of the congregation and prevent any possibilities of creating divisions in the corps. Multiethnic corps consisting of diverse ethnic and cultural groups by nature, can cause corps to become divided by nationality or have separated churches due to differences in culture. However, as Paul states in 1 Corinthians 12:25, there should be no divisions in the corps, instead, a corps congregation needs to strive to care one another in order to become one in Christ. This says, they may see the kingdom of heaven in the

corps through fellowship or events, such as Sunday lunch fellowship all together, every Sunday or occasionally, and cultural nights/festivals periodically.

Fourth, multiethnic corps need to approach the diverse congregation with the vision of mosaic, not a melting pot. While there are many immigrants or refugees in The Salvation Army, no one should be expected to give up their own culture and to assimilate to the ethnicity of the majority. To achieve unity is different than to assimilate others to the majority group. The entire congregation of The Salvation Army needs to be integrated by keeping all of the individual identities in order to create a new value of church. When each individual is connected in Christ, they can form a united corps that can perform healthy multiethnic ministries.

Worship Service for Diverse People

One common difficulty that arises in multiethnic ministry involves Sunday ministry; how to plan and execute the Sunday worship service. Due to language barriers as well as cultural differences, it has been a common struggle among congregations in The Salvation Army when they adopt different styles of multiethnic worship service. In the past, different approaches to the worship service have been used.

First, worship services separated by ethnic group were held at different times on Sunday. It was good for immigrants or refugees to have a worship service in their own language, but it brought divisions into the corps.

Second, some corps attempted to have the entire congregation in one worship service in English and Sunday schools in their separate language; however, this was while the congregation lacked understanding in multiethnic ministry. As a result, they were not ready to welcome and embrace each other. It was a good attempt to have a united worship service as one corps,

however, it created many conflicts and hurts to those who were not ready, due to language barriers and a lack of cultural competence. This inhibited and counteracted the worship service because it was difficult to experience the fullness of the Spirit during the worship service. Eventually, this resulted in many congregants of first-generation immigrants and their children leaving The Salvation Army.

Third, the other corps attempted to have one worship service in English, with simultaneous translations. They offered Bible studies in separate languages, as in the second example above. However, there was a significant difference between the two attempts in that the third attempt was performed after the congregation gained full understanding of the multiethnic ministry. They were more open toward others who were from different ethnicities and cultures and were willing to understand the difference and accept others.

Therefore, this writer proposes certain strategies to The Salvation Army regarding Sunday worship services. One worship service for all is ideally recommended, in the language of the majority ethnic group, providing translations as needed for the purpose of the unity in Christ. However, it is tremendously important that the entire congregation must be ready for multiethnic ministry. They need to recognize the vision of the multiethnic corps and understand the four aspects of multiethnic ministry as it was already studied in this chapter, in order to be ready to accept and embrace others. If the congregation is not ready, corps officers and executive leaders of The Salvation Army must be patient in training and educating the congregation, instead of pushing them to join multiethnic ministry in a hurry.

For the purpose of evangelism and discipleship in a diverse community, multiethnic corps of The Salvation Army need to consider immigrant ministry or monoethnic ministry due to their linguistic and cultural preference. While Sunday worship service is performed all together,

ethnic Sunday school in their own language is suggested in order to offer opportunities to study God's word deeper as they fully comprehend and freely discuss without any language barriers. In addition to Sunday worship and Sunday School, the leaders of the corps intentionally need to create programs in diverse languages, such as ethnic meetings/cell groups, Bible study, and prayer meetings during the weekdays that allow for people who have language barriers, especially first-generation immigrants and refugees, to meet, talk, and pray about their faith without any hindrances. These examples are not for making divisions among congregation in the corps, but to evangelize, make disciples of Christ and train them to be a part of a big family of the corps by voluntarily serving and developing the multiethnic ministry. Ministry opportunities may include teaching children at Sunday school, joining the corps' praise & worship team, cleaning restrooms, driving a bus to pick up children, or other tasks, depending on their talents.

Children of first-generation immigrants and refugees can better adjust in the multiethnic ministry as they generally break down and overcome language barriers and become more flexible in increasing cross-cultural relationships with their peers. However, the corps need to consider intergenerational ministry and programs because many of the children struggle at home with their parents/grandparents due to a cultural gap caused by new and different environments. Additionally, if the parents have language barriers, the intergenerational conflicts can be deepened due to poor communication. Therefore, as already stated, an intergenerational program is suggested: to launch and develop a mentoring program that involves an adult, a young adult, a teenager and a child. The adult in each mentoring group can be a mentor towards the young adult, teenager and child and listen to as well as pray for them. Additionally, the young adult could assist the adult in mentoring the others in the mentor group.

Multiethnic Leadership

For an effective multiethnic ministry, it is important for corps of The Salvation Army to build appropriate leadership roles within lay leaders and employees. The leadership of a multiethnic corps needs to consist of representatives from diverse ethnic groups.

First, corps officers who understand multiethnic ministry need to be appointed in multiethnic corps, and executives of The Salvation Army need to also understand the importance of a multiethnic ministry. Training and education for officers are necessary in order to help them understand the world that is changing both ethnically and culturally so that they may expand their concerns and thoughts about multiethnic ministry into their community.

Second, the lay leaders' roles are significant elements of developing a multiethnic ministry. While corps ministry cannot be completed by officers who cannot speak various languages, building up strong lay leadership is required in The Salvation Army as well. Lay leaders representing each ethnic group can assist the multiethnic corps in various ministries, such as teaching a Sunday school in their own language, leading ethnic cell group meetings during the weekdays, praying for ethnic members of the congregation at the altar during the Sunday worship, and pastoral care/visitation for these congregants with the corps officers. However, the lay leaders must understand and agree to the vision and mission statement of the multiethnic corps and should live as an example of a faithful Christian. If their actions contradict the vision of a multiethnic ministry, the corps can be divided and multiethnic ministry can be hindered. Therefore, a weekly meeting for lay leaders needs to be held by the corps officers in order to share the vision of the future and train the lay leaders to be on the same page. This can also be counted as another cell group meeting for lay leaders.

Third, the corps councils²⁶ is to consist of representatives of each ethnic group so that the voices of all of the members of the diverse congregation can be heard and represented; this results in feelings of respect and unity from one another in the congregation. Dominance by members of one ethnic group should be heavily avoided.

Additionally, if the corps intentionally hires diverse employees for administration and social programs, it can advocate the creation of a multiethnic ministry due to the existence of a diverse community.

Influence in Community

Multiethnic corps of The Salvation Army need to influence the diverse community around them in order to transform them through spiritual ministry and social actions. The Salvation Army is to be centered in the community, not isolated from it, in order to achieve the Great Commission.

A few thoughts are suggested. First, multiethnic corps need to pastor the community. Corps officers should act as pastors towards the community that is full of diversity, but also full of need by providing spiritual care and social actions as The Salvation Army distinctively does.

Second, it is necessary to be a partner in the community. For example, when the community hosts local events held by local government or organizations, such as Veterans Day and Christmas parades, community festivals, and united Easter Sunrise Services, The Salvation Army is encouraged to participate in order to build relationships within the community. Officers of The Salvation Army can join membership of local civic organizations, such as the Rotary

26. Corps Councils is a group of people that discuss and make decisions for corps ministry in The Salvation Army, consisting of corps congregation.

Club and the Lion's Club. Corps congregants of The Salvation Army can minister to local nursing homes and victims of disasters. However, the delivery of all of these suggestions is to be centered around spreading the gospel and transforming the community around them.

Third, it is necessary to build up a strong Advisory Board/Council²⁷ to effectively permeate the community. As board members typically have great connections with the community, corps of The Salvation Army need to utilize their ability and talents in order to be involved with the community so that they can take a step forward and influence the community.

In order to succeed in these initiatives, multiethnic corps in The Salvation Army need to recognize their current status and the future they need to pursue in order to reach their ministry potential in an increasingly diverse community. According to Bob Whitesel, there are five types of multicultural (mosaic) churches: Alliance Church, Partnership Church, Mother-Daughter Church, Blended Church, and Assimilation Church.²⁸

It is recommended that corps in The Salvation Army adopt multiple models for developing multiethnic ministry in diverse communities and form a hybrid of the following

27. Advisory Board/Councils is a group of people that supports and gives advice to The Salvation Army and its ministry in the community. Most corps have the advisory board/councils that consists of local community leaders who voluntarily commit to serve.

28. Bob Whitesel, *The Healthy Church*, (Indianapolis, IN: Wesleyan Publishing House, 2013), 62-73. Alliance Church - a church that forms an alliance of several ethnically and culturally different sub-congregations as one entity that also offers separate worship services and ministry in their own languages to effectively connect and evangelize diverse people. Partnership Church - a church that supports other multicultural churches that financially struggle. Mother-Daughter Church - a church where the mother plants daughter multicultural congregations with intention to eventually become self-sufficient. Blended Church - a church where all ministries, especially worship services, are performed in a blended format among diverse congregants. For example, in one worship service, diverse ethnic groups participate with their own cultural traditions, such as African dance, Hispanic songs, and prayers in different languages. Assimilation Church - a church where the dominant ethnic and cultural group forces the other ethnic and cultural groups to conform to their own culture. This must be avoided entirely in multiethnic ministry.

types: Blended and Alliance Church. When adopting the Blended Church, it is recommended that multiethnic corps in The Salvation Army have one worship service with everyone together so that diverse ethnic groups can participate with their cultural traditions. This reflects one of the pursued visions of multiethnic corps in The Salvation Army, which is to encourage everyone to worship the Lord with “every nation, tribe, and language, standing before the throne and before the Lamb” (Revelation 7:9). In addition, The Salvation Army also needs to consider partially adopting the Alliance Church type. The multiethnic corps can offer ethnic worship service, Bible study, and any other programs in their own languages outside of the Sunday morning worship service in order to better connect and evangelize people from diverse ethnicities and cultures and make them disciples of Christ. By adopting the Alliance Church type, the multiethnic corps in The Salvation Army can effectively provide ministry to the first-generation immigrants and refugees and their children who can be great assets to the mission and calling of The Salvation Army in the future.

Possibility of Future Study

This thesis-project studied multiethnic ministry in general to propose strategies to the corps of The Salvation Army located in areas with diverse ethnic groups. A study of various aspects of leadership in a multiethnic ministry is beneficial for developing a healthy multiethnic corps in The Salvation Army. Therefore, a possible future study would be to research the role of transformative leadership within officers in multiethnic corps of The Salvation Army.

During the process of this thesis-project, the writer recognized that defining the role of leaders of multiethnic corps and develop their ability in leadership is very important, especially in a time when the current society is gradually changing to become increasingly multiethnic. It is

obvious that depending on the corps officers' leadership, some multiethnic corps may grow rapidly in a diverse community while others encounter the crisis of the corps dying out and even closing due to the lack of impact to the community. Since churches rise and fall based on the style and qualities of their leaders, research in the role of transformative leadership among officers will be beneficial to the future of multiethnic ministry in The Salvation Army.

Final Remarks

One essential concern of this thesis-project was to explain how to fulfill the Great Commission regardless of ethnicity and culture in multiethnic ministry of The Salvation Army. Paul asserted,

I became a servant of this gospel by the gift of God's grace given me through the working of his power. Although I am less than the least of all the Lord's people, this grace was given me: to preach to the Gentiles the boundless riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things (Ephesians 3:7-9).
As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all (Ephesians 4:1-6).

These passages give a great insight that in the context of a multiethnic and multicultural community, all Christians, including the congregations of The Salvation Army, are called to evangelize diverse people and make them disciples of Christ. It is mandated in the Bible to pursue multiethnic ministry for the sake of the Gospel, regardless of ethnicity and culture. This is to ultimately pursue the unity amongst diversity as God intended for all human beings.

Recommended strategies are presented in order to support and develop the multiethnic ministry of The Salvation Army as officers stand on the front line in a diverse society. They are

fighting for the love of God that is boundless and unlimited toward all people. Even one soul is not to be neglected and excluded from His love. Through effective multiethnic ministry, The Salvation Army can take one more step towards embracing all people in this dark and dreary world with the hope the Christ brings. This thesis-project finishes with a song written by General John Gowans²⁹ indicating why The Salvation Army does what they do in multiethnic ministry.

They shall come from the east, they shall come from the west,
And sit down in the kingdom of God;
To be met by their Father and welcomed and bless,
And sit down in the Kingdom of God.
The black, the white, the dark, the fair, your color will not matter there;
They shall come from the east, they shall come from the west,
And sit down in the kingdom of God.³⁰

29. John Gowans (1934-2012) was the 16th General of The Salvation Army from 1999 to 2002.

30. The Salvation Army, *The Song Book of The Salvation Army*, (Alexandria, VA: The Salvation Army National Headquarters, 2015), 300.

APPENDIX A


METHODOLOGY INTERVIEW QUESTIONNAIRE

Please accept my deep appreciation for your time with this interview in order to make a case study of your corps successful. As you signed the consent form, this interview will take 75 minutes ideally, but no more than 90 minutes, and will be recorded in voice file. All of the information that you answer and provide in this interview are used for only this research project. The purpose of this case study with interview is to discover effective strategies for developing multiethnic ministry that is applied to other corps in The Salvation Army. Your thoughts and opinions in this interview are important for developing multiethnic ministry in The Salvation Army.


1. How and when did this corps launch multiethnic ministry?
2. What is the ratio of ethnicity in your corps?
3. What is the overall vision of your corps for multiethnic ministry?
4. What are the most important motivating factors that drive your multiethnic ministries?
5. What Scriptures have you chosen, or would you choose, to reflect your motivation for multiethnic ministry, and why?
6. What multiethnic programs does your corps have, and how are corps members involved?
7. What are overall strategies for multiethnic ministries at your corps?
8. What impact do these strategies have on:
 - Leadership: Corps Officers and Lay Leadership
 - Worship Services
 - First Generation Immigrants
 - Differences of Ethnicity and Culture
 - Language Barrier
 - Outreach and Evangelism in Your Community
9. What three biggest obstacles do you encounter in your efforts to expand and develop multiethnic ministry at your corps? And what approaches have you used to overcome them?
10. What do you consider your greatest success in multiethnic ministry?
11. How do multiethnic ministry strategies benefit or add value to your corps?

APPENDIX B

SUNDAY BULLETIN OF HOUSTON INTERNATIONAL CORPS



Lts. Pilmo & Shinyoung Kang
7920 Cook Rd
Houston, Texas 77072
TEL: 713-988-5201/FAX: 281-575-1960



The Salvation Army is a religious and social service organization, a militant branch of the Christian church dedicated to the never-ending battle against the twin enemies of sin and despair. It is a balanced ministry to body, mind, and soul. The Salvation Army seeks to improve the physical environment, provide for material needs, and lead people into a saving, personal relationship with Lord Jesus Christ.

After School Program (5yr old-8th grade) Mon-Fri 3:00-6:30pm

Young Adults Every Tuesday at 7:30pm

Band/Piano Wed 5:30pm-7:00pm

Sat 9:30am-10:30am

Club 316 (PreK-12th grade) Wed 7:30 pm-8:30pm

Prayer Meeting Wed 7:30pm-8:30pm

Women's Ministry Wed 6:00pm-7:15pm

Food Pantry Fri 11:00am

Men's Club Wed 6:30pm

Teen Night Every other Friday 7:00pm

Morning Prayer Meeting Sat 7:00am-7:45am

Evangelism & Outreach Sat 10:30am-11:00am

Songsters Practice Sat 11:00am-12:30pm, Sun Noon-1:00pm

Children's Choir—Jesus' Little Notes Sat 11:00am-12:30pm


Sunday- Worship Service 9:30AM

Sunday School 11:30AM-12:15AM
(English, Spanish, Chinese, Korean)


Corps Cadet Class 12:15 Noon

Jr. Soldier Class 12:15 Noon

Baby Room 9:30-11:00AM



19B3 THE SALVATION ARMY BULLETIN SERVICE DEXTER SOLUTIONS—© 2019



IT IS THE LORD

JOHN 21:7

April 21, 2019
The Salvation Army
Houston International Corps

Easter Sunday Holiness Meeting
April 21, 2019
9:30AM

OpeningHIC Band
Praise & WorshipPraise Team
Waiting on GodLt Pilmo Kang
Welcome & AnnouncementLt. Shinyoung Yoo
Tithes & Offering.....Jesse/Sediong/Obediah/Kenny
Offerory....."The Blood Tha Jesus Shared".....Victoria Offiong

"Praise God From Whom All Blessings Flow!"

BlessingsLt Pilmo Kang

Scripture Reading.....**1 Corinthians 15:12-19**

Spanish: Monica Burman **Chinese:** Tsai Chen

English: Joachim Obi

Hindi: Emmanuel Masih **Korean:** Nayoung Park

Special Song....."Because He Lives".....Songsters

Message

"Resurrection of Christ"

Captain Samuel Kim

Altar Call.....All
Benediction.....Captain Christine Kim
Closing Song....."Because He Lives"All

Last Sunday's Sunday School Attendance (11:30AM-12:15PM)

Class	Teacher	Attendants
Toddlers & Pre-K	Christine & Cris Andral	6
Kindergarten	Vanessa Torres	7
1st/2nd grade	Hannah Park	5
3rd/4th grade	Cecilia Dube	12
5th-8th grade	Daniel Gonzalez/Rosalba Albiter	20
High School (Girls)	Nayoung Park	7
High School (Boys)	Elmer Torres	9
Young Adult	Joe Park	14
Adult—English	David Offiah	17
Adult—Spanish	Francisco Aguilar	26
Adult—Korean	Lieutenant Pilmo Kang	4
Adult—Chinese	Yidong Taggart	4
Camp:	Total Attendance	131

Announcements

- Welcome everyone! May God bless you abundantly!
- Today we observe as Easter Sunday! Special welcome to Captains Samuel & Christine Kim Divisional Youth Secretaries for the NCV Division.
- Thank you to all who helped and served during the Good Friday Service!
- Lone Star Search delegates please remain after Worship Service.
- 2019 VBS(6/24-28) is just around the corner & we need volunteers! If you are 8th grade and up please sign up and help us share the gospel with others!
- Kids soccer will be meeting for practice on Mondays at 7:00pm. (8y & up) Please see Elmer for more details.
- Parents of all those who will be going to DMA Spring Festival this weekend please remain after service.

Spring Schedule

- *4/25 Kids Program Soccer Game at Northwest Corps for both teams
- *4/26-27 DMA/Lonestar Search & Spring Festival
- *5/3-5 Women's Retreat
- *5/6-9 EQUIP Conference
- *5/15 Care Van

Next Week Ushers

Scripture Reading:

Spanish—Ernestina Marin **Korean**—Jihong Park **Hindi**—Emmanuel M.
English—Daniel Gonzalez **Chinese**—Beverly Chen
Offering: Semek/Carmen/Duke/Noemy

Last Sunday Worship: 176	One Year Daily Bible Reader: 1
Offering Total: \$2,080.16	Special: \$43.00
Tithes: \$1,814.25	Thanksgiving: \$80.00 Building: \$41.00
Meeting: \$104.91	World Service: \$20.00 Auto: \$20.00

152

SUNDAY BULLETIN OF MONTREAL CITADEL CORPS

Fill me in!

Please take a moment to complete this portion of your bulletin (both sides), tear it off and place it in the offering or in the prayer box in the foyer.

Date: _____

Name: _____

Address: _____

Phone: _____

Email: _____

Birthday: _____

Family Members & Birthdays:

Check all that apply:

☐ First time visitor

☐ Regular attendee

☐ Church Member

☐ Please contact me

REGULAR WEEKLY SCHEDULE

SUNDAY

9:30 am	Spanish language class
10:00 am	Prayer Time
10:45 am	Nursery (Pre-School)
11:00 am	Worship Service
11:30 am	Sunday School (Kindergarten - Grade 11)
12:30 pm	Music Classes

MONDAY

STEPS.

TUESDAY

1:00 pm	Stitch & Chat
3:00 pm	S.T.E.P.S.
5:30 pm	Blast of Brass Practice
6:30 pm	Bible Study in French (2nd and 4th) Topic: Prayer
7:15 pm	Senior Band Practice

THURSDAY

11:00am	Connect 55+ (2nd)
4:30 pm	S.T.E.P.S.

FRIDAY

STEPS.
4:30 pm English Conversation
5:00 pm Worship Team Practice
5:30 pm Bible Study (in Spanish) every Friday
6:45 pm Bible Study (in English) at the corps (2nd and 4th)
7:00 pm Bible Study (in English), Pointe Claire (1st & 2nd)
8:00 pm

SATURDAY

9:00 am	Family Fellowship Breakfast (4th)
10:00 am	Children's choir practice
11:30 am	Adult choir practice
12:00am	Timbre's
6:00 pm	Bible Study (in English) NDC (1st & 3rd)
7:30 pm	Rooted Youth Group (2nd & 3rd) -

CHURCH OFFICE HOURS

9:00 am - 3:00 pm Tuesday, Wednesday and Friday

If you have any questions regarding our programs listed above please do not hesitate to call or email Yvonne MacGregor (Administrative Assistant) for more information.

PHONE NUMBER: 514-766-2155 ext. 3

EMAIL: yvonne_macgregor@can.salvationarmy.org



WELCOME TO THE MONTREAL CITADEL

6620 Blvd. Monk, Montreal, Quebec H4E 3J1

CORPS OFFICERS/PASTORS
CAPTAINS JUSTIN & COLLEEN GLEADALL

justin_gleadall@can.salvationarmy.org
colleen_gleadall@can.salvationarmy.org

Telephone: 514-766-2155





Welcome to Montreal Cathedral

April 28, 2019

We are so glad you decided to worship with us today. If this is your first time with us, please fill out the form attached to this sheet and place it in the offering plate or the prayer box located in the foyer.

UNITED IN PRAYER

This week we ask that you pray for:

Janet Thomas
Hernando & Arcely; Martin, Catalina
Ernesto Toro

If you have prayer concerns, please let us know by placing it in the prayer box in the foyer or by contacting the office.

Camp Registration

You can register now for all summer camps at lac Techigan. Follow this link: <https://www.amlia.com/store/en/salvation-army---quebec-division/shop/programs>

Connect 55+ will be having lentil soup followed by games on May 9 @ 11am. Come alone or bring a friend. Free soup for those ages 55+.

THANK YOU!

We want to say a very big thank you to so many people who made Easter Weekend such a wonderful celebration. We are grateful for your helping hands and willing hearts! Those who helped decorate the church and set up prayer stations. Those who volunteered as part of the Easter Egg Hunt team. Those who helped take the decorations down. Those who participated in the services on Friday and Sunday. Those who came out to celebrate our Risen Saviour. Thank you all!

A special thank you to those who came out for the Church clean-up day. What a blessing to have people willing to come and tidy up the building and also to take time to fellowship with one another. And a big thank you to Gary Purcell for taking the time to organize that day.

CELEBRATING OUR CHURCH FAMILY

In order to get to know our church family better please take a moment to look at the list in the fellowship hall and add your country of birth to the list.



DATES TO REMEMBER

May 4-5 Visit of Territorial Commander and Canadian Staff Band
May 9 Connect 55+ @ 11am
May 11 Garage Sale for PIM
May 12 Samosa Fundraiser for PIM
May 25 Bowling Family Fellowship (more to follow)
June 7-9 Women's Camp
June 14-16 Men's Camp
June 15 Wonderlam concert (VP trip to Toronto).

ORDER OF SERVICE

Call to Worship **Psalms 34: 1-3**

Opening Song **Christ the Lord is Risen Today**

Prayer

We Praise God **You Are Lord**
Cornerstone
Jesus Paid it All

Announcements
and Offering

Children's Time

Song **All Heaven Declares**

Scripture **Matthew 28: 16-20**

Message

Reflection **He is Lord**

Closing Song **Up From the Grave**

Benediction **Numbers 6: 24-26**

Sung Benediction **God in You, God in Me**

My decision today:

- ☐ I would like information on giving my life to Christ.
- ☐ I am committing my life to Christ for the first time.
- ☐ I am recommitting my life to Christ.

In am interested in:

- ☐ Bible Study
- ☐ Youth Ministry
- ☐ Community & Family Services
- ☐ Hospitality Team
- ☐ Greeter/Ushering
- ☐ Music Programs
- ☐ Visitation
- ☐ Membership Classes
- ☐ Other: _____

Please Pray for:

APPENDIX D

SUNDAY BULLETIN OF ROCKFORD TEMPLE CORPS



GREETERS TODAY:

Lt. Colonel Elwyn Felt—West Door
Lt. Col. Harry & Marge Smith—East Door
David Johnson—Foyer Monitor
Jim & Connie Groshans—Welcome Center

PRAY FOR OUR SERVICEMEN AND WOMEN:

Gabe Lampley (Army) Germany
Jason Hale—(Army) Detroit Based Assignment
Ryan Rodriguez (Marines) North Carolina
Daniel Waldner—(Air Force) Hawaii
Emma Bowyer—(Marines) Okinawa, Japan
Jose Lopez—(Marines) Camp Johnson, North Carolina



Corps Seniors: Senior Follies

August 21 and 22

A Musical Variety Show

Tickets: \$10.00

Pick up a flyer at the table in the Narthex

Stewardship Report

WEEK 46	GOAL	RECEIVED	OVERAGE/ (SHORTFALL)
Meeting Collections			
(10.01.18 to 08.11.19)	\$16,453.74	\$14,712.55	(\$1,741.19)
Cartridges			
(10.01.18 to 08.11.19)	\$307,846.26	\$308,007.70	\$161.44

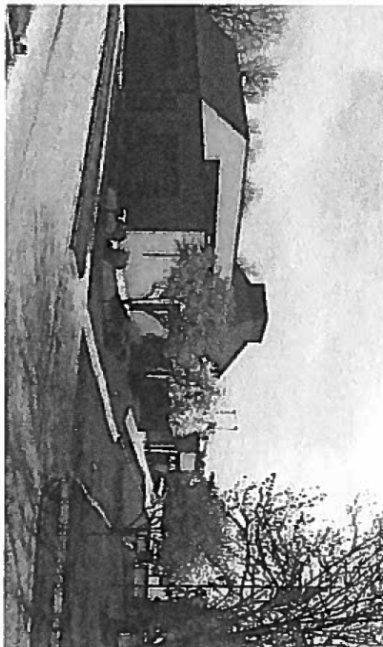
Goal

World Services	\$64,097.00	\$14,076.62	(\$50,020.38)
(Year ends 4/30/20)			

The Salvation Army
Rockford Temple Corps
500 S. Rockford Avenue
Rockford, IL 61104
815-226-4400-office



Majors Mark & Teri Martsoff
Corps Officers



Sunday, August 18, 2019

Special Summer Series
The Way of the Warrior

10:30 am

"A Warrior Harnesses Strength"
Major Mark Martsoff

6:00 pm

"The Red Sea Rule: #5"
"Stay Calm And Confident, And Give God Time To Work"
Major Mark Martsoff

The Salvation Army ~Rockford Temple Corps
Sunday, August 18, 2019

Summer Series : The Way of The Warrior

Holiness Meeting—10:30 am

Welcome & Announcements	CSM Edward Higgins
Worship Him With Our Music	Rockford Temple Band
Call To Worship	Video Clip
Weakness Is The Way—J.I. Packer	
Song #38/ Jehovah Is Our Strength	CSM Edward Higgins
Prayer	French English Jean Ngoy Major Alice Brown
Song #779/446 Thy Strength To Conquer Every Foe	Major Joyce Winters
Worship with Tithes & Offerings	CSM Edward Higgins Rockford Temple Band
Offertory	
Scripture Reading	Abraham Leka
	Psalm 68: 28-35
Special Music	Reggie Brooks & Worship Co-op
	Message A Warrior Harnesses Strength Major Mark Martsof
Closing Song #646/15 Strength For My Weakness Lord Impart	
Benediction	

The Salvation Army ~Rockford Temple Corps
Sunday, August 18, 2019

Salvation Meeting—6:00 pm

Preliminary Music	Rockford Temple Band
Welcome & Announcements	CSM Edward Higgins
Song #353/566 Be Still For The Presence Of The Lord	Major Mark Martsof
Prayer Chorus #786/827 Silently Now I Wait For Thee	Major Margaret Hill
Prayer	Major Margaret Hill
Song #455/577 Watching And Waiting , Looking Above	CSM Edward Higgins
Worship with Tithes & Offering	Major Mark Martsof Rockford Temple Band
Offertory	
Scripture Reading	Selected Readers
	Selected Verses
	Message The Red Sea Rule: #5 Major Mark Martsof
Stay Calm and Confident, And Give God Time To Work	
	Give Me A Restful Mind
Song #754/148	
Closing Prayer	

Weekly Calendar—August 18, 2019—August 25, 2019

Today: Sunday, August 18	9:15 am 10:30 am 6:00 pm	Sunday School-English, Spanish & French Holiness Meeting Salvation Meeting
Monday, August 19	7:30 am 8:30 am	Men's Prayer Men's Breakfast
Tuesday, August 20	7:00 am 5:30 pm	Anderson Gardens T.O.P.S.
Wednesday, August 21	7:00 pm	Hispanic Prayer Circle
Thursday, August 22	7:00 pm	Rockford Temple Band Rehearsal
Friday, August 23—Sunday, August 25	7:00 pm	Hispanic Prayer
		Hispanic Family Retreat
		Wonderland Camp
Sunday, August 25	9:15 am 10:30 am 6:00 pm	Sunday School-English, Spanish & French Holiness Meeting Salvation Meeting

HISPANIC

MARK YOUR CALENDARS



SEPTEMBER 20 & 21
8:00 AM TO 4:00 PM
500 S. ROCKFORD AVENUE

If you have items that are gently used and clean they are appreciated. You can bring them to the corps the week before the sale.

All proceeds will go towards a fundraiser for Hispanic Ministries.

CONGRATULATIONS TO SAMUEL LEKA WINNER OF THE BEN MERRITT—ARTHUR SHOULTS AWARD



CONGRATULATIONS TO SARAH LEKA 3RD PLACE WINNER OF THE Booth Chorale Award—Colonel Douglas Norris Scholarship





Jeff Currum has a new lease on life. In 2018, he suffered a massive heart attack while at work. At the time, Jeff and his wife, Barbara, were planning to move from Illinois to North Carolina. Jeff's health changed those plans. After his heart attack, his symptoms didn't improve, and several blood clots and an aneurysm sent him to the ER. At that point, the cardiology team at his local hospital decided the best option was to airlift him to the University of Wisconsin Medical Center. There, he was diagnosed with advanced heart failure. Doctors said a heart transplant was critical to his survival. While waiting for a transplant, Jeff suffered a stroke and had to heal before being able to undergo surgery. Thankfully, Jeff received a heart transplant on June 7, 2019!

During this difficult time, Jeff is grateful for the love and support of Barbara and their family and friends. His parents left North Carolina to be by his side during his ordeal, and have been with him in Wisconsin since May. The prayers, encouragement, and kind words given by so many have sustained Jeff and his family over the past months.

Unfortunately, Jeff has suffered many complications during his recovery including kidney failure, pneumonia, and sepsis. Jeff still deals with aphasia, which makes it very difficult to communicate and is very frustrating for him. In addition to recovering from the transplant, he still suffers from the effects of the stroke, and will need continuing Occupational Therapy, Physical Therapy, and Speech Therapy. Jeff wants nothing more than to make a full recovery so he can feel like himself again and return home. He and his family are grateful to his donor and donor's family for giving him a second chance at life.

The average heart transplant costs more than \$1 million, and that's only the beginning. Even with insurance, which will cover a portion of the transplant costs, he still faces significant expenses related to the surgery. For the rest of his life, he will need follow-up care and anti-rejection medications. Post-transplant medications are very expensive, and they're as critical to his survival as the transplant itself.

Jeff and Barbara have temporarily relocated to the Madison, Wisconsin area to be near the hospital, and will incur substantial expenses for travel, food, and lodging. Barbara will be the primary caregiver for Jeff, so neither will be employed for quite some time, further adding to their financial burdens.

Jeff Currum's Address:
University of Wisconsin Rehabilitation Hospital
5115 N. Biltmore Lane
Madison, WI 53718

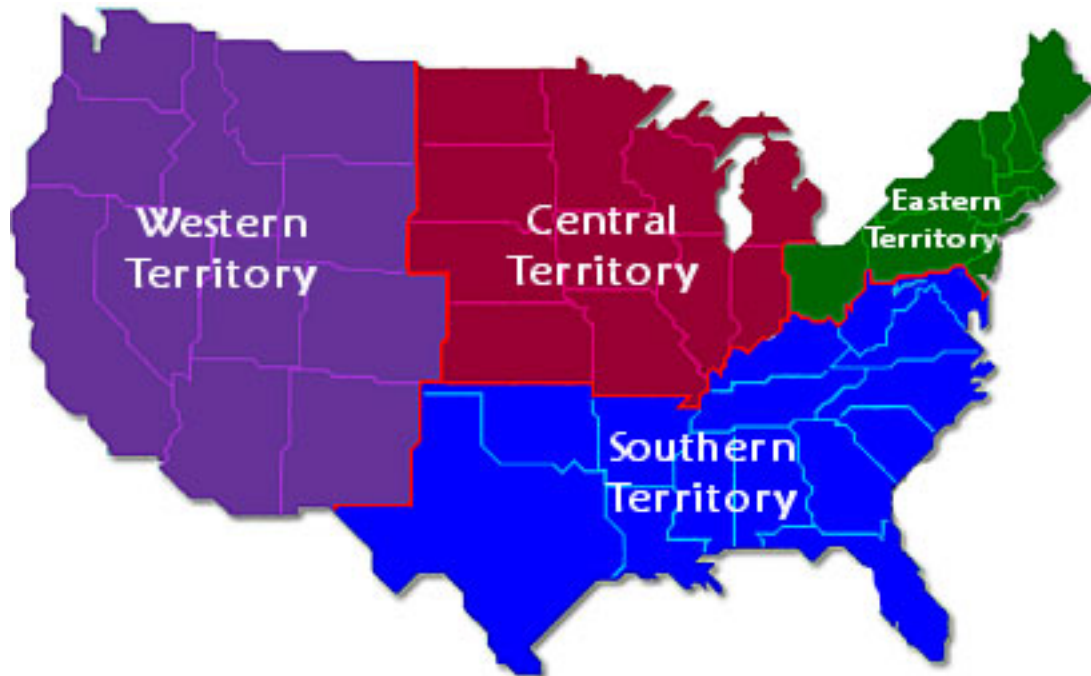
ROCKFORD TEMPLE CORPS PRAYER LIST

Health Concerns

- Mike Blackburn—(Scott & Mickey Hale's brother-in-law) Head-on car accident, many injuries - Pray for healing
- Dave Roen -Stage 4 cancer - Marlene Allshouse nephew
- Andrea Erickson - Stage 4 cancer—Marlene Allshouse Niece
- Karen DeVries (Julie Bartel's sister) - Prayers for healing, the chemo and peace for anxiety.
- Ruth Wagner—2 types of pneumonia & on oxygen. She is now at Van Matre Rehab and starting intense therapy.
- Linda Jordan—Moved to Van Matre Rehab on Thursday—will have therapy for a few days or more. Progressing a little each day.
- Jeff Currum—Rehab at UW Rehabilitation Hospital in Madison.
- Major Linnea Arthur—Prayers for healing of her hip/help with transportation
- Penny Martens—Health & Financial challenges.
- Michael Leupold—Health issues
- Mike Lamm—Continued healing of his foot.
- Melvin Williams—Last stages of Alzheimers disease. Prayers.
- Major Marilyn Smith—Health issues
- Al Miller—Congestive heart failure is Improving.
- Steve Schultz cousin, Gary—not doing well right now.
- Major Butch Frost (Major Miltzie Moffitt's son-in-law) - Pray for strength / healing.
- Ray Mincemoyer—Healing from Corneal Dystrophy
- Greg Lee—Cancer of the Liver, Colon and Lungs—Prays appreciated.
- Gerry Van Alstyne—Multiple Health issues.
- Nancy Hale—Prayer to regain strength and healing.
- Olivia Pacheco (member of the Hispanic Congregation) Thyroid Cancer.
- Charlotte Grace Hale—Health Concerns/Increase In Seizures
- Our Shut-ins at home or at nursing facilities—Jennifer Olson, Leonard Barber, Lt. Colonel Jean Davis, Joyce Boyd, Bibi Sorhage, Betty Shoup, Dick Peterson, Norm Mincemoyer (Ray's brother)
- Other Prayer Requests**
 - ~Many unspoken prayer requests
 - ~Kerry Whittington—restoration of the Holy Spirit to fill my heart, mind & soul
 - ~Our Cadets—Matthew & Haylee Winters; Josh & Darby Bowyer
 - ~Our Youth & College Students
- Community Prayer Requests**
 - ~Martha -Health & financial needs. Thank you for The Salvation Army
 - ~Deneiva - Prayer for me and my family
 - ~Chetarra—Praying for help to pay my bills
 - ~Karln—Pray for my back & legs to be better & my kids to be treated better.
 - ~Angela—Pray for my family and healing from addiction
 - ~Anonymous - In a lot of pain—healing for my leg.

APPENDIX E

MAP OF FOUR TERRITORIES OF THE SALVATION ARMY IN THE U.S.A.



APPENDIX F

SELF-ASSESSMENT OF CULTURAL INTELLIGENCE (CQ)¹

OVERVIEW

The following questions are about dealing with cultural diversity. There are no right or wrong answers. Instead, the questions simply allow you to assess your preferences, desires, and habits. Thinking about these questions can help you understand your unique strengths and how you relate to people with different cultural backgrounds that you meet both in your own country and in other societies.

Read each question carefully and choose either A or B. Do not think too long about any questions. If you cannot decide on a particular answer, skip the question and come back and answer it at the end.

SECTION A

Instructions

Which of the following choices best describes you when you are in situation characterized by cultural diversity? Circle either A or B (not both) for each question to indicate which better describes you as you are most of the time.

1. Would you rather work with someone who is from
A. the same or a similar culture, or
B. a very different culture?
2. When you are with a person from a different culture, do you
A. plan what you say, or
B. act spontaneously?
3. Do you like to
A. travel in your home country, or
B. travel to faraway places?
4. When you know you will be meeting someone from a different culture, do you
A. script what you want to say before you start, or
B. treat them as you would any other person from your own culture?
5. Do you typically
A. assume many roles, or
B. adopt one primary role?
6. At parties with people from diverse cultural backgrounds, do you
A. mimic other people, or
B. maintain your own style?

1. Linn Van Dyne and Soon Ang has the copyright of the “Self-Assessment of CQ” that is originally appeared in P. Christopher Earley, Soon Ang, and Joo-Seng Tan’s book, *CQ: Developing Cultural Intelligence at Work*, (Stanford, CA: Stanford University Press, 2006), 217-27.

7. In your daily work, would you prefer a job in a culture that is
 - A. similar to your own, or
 - B. different from your own?
8. When thinking about understanding people from different cultures, are you
 - A. an expert, or
 - B. a novice?
9. Do you view yourself as
 - A. beginning to learn more about culture, or
 - B. having lots of cultural expertise?
10. When speaking to people from diverse cultures, do you use a
 - A. consistent speaking style, or
 - B. variety of accents?
11. Would you say you are
 - A. not really aware when people are from other cultures, or
 - B. very aware when people are from other culture?
12. Which best describes you?
 - A. I read more than two languages, or
 - B. I read one or two languages.
13. Are you
 - A. alert to the possibility that someone might be from a different culture, or
 - B. indifferent that someone might be from a different culture?
14. When you are in groups of people who have diverse backgrounds, do you
 - A. usually stick to your normal way of speaking, or
 - B. change the way you speak depending on the group?
15. When you work n a project, do you find you prefer to work with
 - A. people from similar cultures, or
 - B. people from different cultures?
16. When you are with people who have a different cultural background, do you
 - A. think about the differences, or
 - B. forget they are different?
17. In getting a job done, which describes you better?
 - A. I am indifferent to working with people from other cultures.
 - B. I celebrate cultural differences.
18. When it comes to knowing how to cope with cultural diversity, would others say you are
 - A. Very knowledgeable, or
 - B. a neophyte?
19. In your spare time, would you choose to
 - A. upgrade your technical skills, or
 - B. learn about cultural differences?
20. Given the choice, would you select working with people who are
 - A. not that competent technically, but are from similar cultures, or
 - B. technically very competent, but from very different cultures?
21. In terms of knowing how to navigate new cultures, do you see yourself as
 - A. highly experienced, or
 - B. at the entry level?

22. Do you tend to
 - A. be aware that people from another culture are different, or
 - B. pay very little attention to whether or not they are different?
23. Is it your habit
 - A. not to plan in advance when interacting with those from different cultures, or
 - B. to take charge of your interactions when with those from different cultures?
24. Do you typically
 - A. stick to our own mannerisms, or
 - B. modify your mannerisms when you talk with people from different cultures?
25. Would you rank working with people from different cultures as
 - A. one of your many interests, or
 - B. a top interest?
26. Do you
 - A. eat what is familiar to you, or
 - B. try what others eat when having meals with people from other cultures?
27. Are you more likely to
 - A. set clear goals before you start working with others from different cultures, or
 - B. work with them as if they were your regular colleagues?
28. When you have to meet strangers from another culture, do you
 - A. go with the flow and according to the situation, or
 - B. carefully plan your conversation in advance?
29. Would you say that you enjoy
 - A. striking up conversations with culturally diverse people, or
 - B. having conversation with those who are more similar?
30. In your work, do you
 - A. use a uniform style of interacting with everyone in the group, or
 - B. change the way you interact depending on the cultural background of those in the group?
31. In business situations that require across-cultural negotiations, do you have
 - A. deep knowledge, or
 - B. basic knowledge?
32. When visiting different cultures, do you
 - A. modify the way you dress, or
 - B. dress the way you do in your home country?
33. When conflicts arise with those from other cultures, do you
 - A. learn from failures and build on successes, or
 - B. pay little attention to cultural sources of failures and successes?
34. In keeping a conversation going with someone from another culture, do you
 - A. have difficulty dealing with ambiguity and differences, or
 - B. deal successfully with ambiguity and differences?

SECTION B

Instructions

Imagine that you are in a situation where you are interacting with people from different cultural backgrounds. Circle the answer (A or B) that best describes you.

- 35. In culturally diverse situations, you are
 - A. spontaneous
 - B. Planful.
- 36. In culturally diverse situations, you are
 - A. predictable
 - B. flexible.
- 37. In culturally diverse situations, you feel
 - A. involved
 - B. indifferent.
- 38. In culturally diverse situations, you are
 - A. systematic
 - B. casual.
- 39. In culturally diverse situations, you are
 - A. neutral
 - B. engaged.
- 40. In culturally diverse situations, you have
 - A. cultural knowledge
 - B. technical knowledge.
- 41. In culturally diverse situations, you
 - A. anticipate
 - B. react.
- 42. In culturally diverse situations, you are a
 - A. learner
 - B. professional.
- 43. In culturally diverse situations, you feel
 - A. highly interested
 - B. somewhat interested.
- 44. In culturally diverse situations, you
 - A. go with the flow
 - B. prepare in advance.
- 45. In culturally diverse situations, you are
 - A. reserved
 - B. a good actor.
- 46. In culturally diverse situations, you are
 - A. broad
 - B. narrow.
- 47. In culturally diverse situations, you are
 - A. excited
 - B. neutral.

48. In culturally diverse situations, you are
A. current
B. dated.
49. In culturally diverse situations, you are
A. unsure
B. energized.
50. In culturally diverse situations, you are
A. confident
B. uncertain.
51. In culturally diverse situations, you
A. speak one language
B. speak many languages.
52. In culturally diverse situations, you are
A. experienced
B. a novice.
53. In culturally diverse situations, you view interaction as
A. an activity
B. a priority.
54. In culturally diverse situations, you are
A. conscious
B. unaware.

SCORING INSTRUCTIONS

Section A

For each item, score A 3 in the box to the right of the item if your answer corresponds to the letter shown in the answer column. Add up the columns at the bottom of the page to get your cultural strategic thinking (CST), cultural motivation (MOT), and cultural behavior (BEH) scores.

Question/Item	Answer	CST	MOT	BEH
1	B		<input type="checkbox"/>	
2	A	<input type="checkbox"/>		
3	B		<input type="checkbox"/>	
4	A	<input type="checkbox"/>		
5	A			<input type="checkbox"/>
6	A			<input type="checkbox"/>
7	B		<input type="checkbox"/>	
8	A	<input type="checkbox"/>		
9	B	<input type="checkbox"/>		
10	B			<input type="checkbox"/>
11	B	<input type="checkbox"/>		
12	A			<input type="checkbox"/>
13	A	<input type="checkbox"/>		
14	B			<input type="checkbox"/>
15	B		<input type="checkbox"/>	
16	A	<input type="checkbox"/>		

17	B		<input type="checkbox"/>	
18	A	<input type="checkbox"/>	<input type="checkbox"/>	
19	B		<input type="checkbox"/>	
20	B		<input type="checkbox"/>	
21	A	<input type="checkbox"/>		
22	A	<input type="checkbox"/>		
23	B	<input type="checkbox"/>		
24	B			<input type="checkbox"/>
25	B		<input type="checkbox"/>	
26	B			<input type="checkbox"/>
27	A	<input type="checkbox"/>		
28	B	<input type="checkbox"/>		
29	A		<input type="checkbox"/>	
30	B			<input type="checkbox"/>
31	A	<input type="checkbox"/>		
32	A			<input type="checkbox"/>
33	A	<input type="checkbox"/>		
34	B			<input type="checkbox"/>
Section A subtotals for		<hr/>	<hr/>	<hr/>
		CST	MOT	BEH

Section B

For each item, score A 3 in the box to the right of the item if your answer corresponds to the letter in the answer column. Add up the columns at the bottom of the page to get your cultural strategic thinking (CST), cultural motivation (MOT), and cultural behavior (BEH) scores.

Question/Item	Answer	CST	MOT	BEH
35	B	<input type="checkbox"/>		
36	A			<input type="checkbox"/>
37	B		<input type="checkbox"/>	
38	A	<input type="checkbox"/>		
39	A		<input type="checkbox"/>	
40	A	<input type="checkbox"/>		
41	B	<input type="checkbox"/>		
42	A	<input type="checkbox"/>		
43	B		<input type="checkbox"/>	
44	B	<input type="checkbox"/>		
45	B			<input type="checkbox"/>
46	A	<input type="checkbox"/>		
47	A		<input type="checkbox"/>	
48	B	<input type="checkbox"/>		
49	B		<input type="checkbox"/>	
50	A		<input type="checkbox"/>	
51	B			<input type="checkbox"/>
52	A	<input type="checkbox"/>		

53

B

54

B



Section B subtotals for

CST

MOT

BEH

Worksheet

	Cultural Strategic Thinking (CST)	Cultural Motivation (MOT)	Cultural Behavior (BEH)
Subtotal from Section A			
Subtotal from Section B			
Total (Sections A + B)			

OVERALL CULTURAL INTELLIGENCE

Overall Cultural Intelligence (CQTM) = Total CST + Total MOT + Total BEH

Write your overall Cultural Intelligence (COTM) score here: _____

Interpretation of Your Overall CQTM Score

Your score	Interpretation
126 and above	You have excellent overall CQ in your ability to work in diverse cultural settings (domestic and/or international).
95-125	You have average overall CQ in your ability to work in diverse cultural settings (domestic and/or international).
94 and below	You need to develop your overall CQ to be able to work more effectively in Diverse cultural settings (domestic and/or international).

Interpretation of Your Cultural Strategic Thinking Score

Your score	Interpretation
51 and above	You are excellent in your cultural strategic thinking.
38-50	You are moderate in your cultural strategic thinking.
37 and below	Your cultural strategic thinking indicates a red alert . This indicates that you need to work on your cultural strategic thinking – especially if your work and life activities put you in situations with people who have different cultural backgrounds.

Interpretation of Your Cultural Motivation Score

Your score	Interpretation
45 and above	You are excellent in your cultural motivation.
38 - 44	You are moderate in your cultural motivation.
37 and below	Your cultural motivation indicates a red alert . This indicates that you need to work on your cultural motivation– especially if your work and life activities put you in situations with people who have different cultural backgrounds.

Interpretation of Your Cultural Behavior Score

Your score	Interpretation
30 and above	You are excellent in your cultural behavior.
21 – 29	You are moderate in your cultural behavior.
20 and below	Your cultural behavior indicates a red alert . This indicates that you need to work on your cultural behavior– especially if your work and life activities put you in situations with people who have different cultural backgrounds.

VARIABILITY IN YOUR SCORES

If your scores vary (“excellent”; “moderate”; “red alert”) across the three facets of cultural intelligence, you should think of ways that you can capitalize on your strong area (“Excellent”) and ways that you can improve in areas where your scores are “moderate” or “red alert.”

For more information about the assessment of cultural intelligence, please contact Professor Linn Van Dyne at Michigan State University (vandyne@msu.edu) or Professor Soon Ang at Nanyang Business School, Nanyang Technological University, Singapore (asang@ntu.edu.sg).

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VITA

Name: Samuel M. Kim

Birth: 15 December 1970 in Gyeongbuk, South Korea

Education: B.A. in Theology – Korea Baptist Theological University/Seminary
(graduated 1996)
M.Div. - Korea Baptist Theological University/Seminary
(graduated 1999)
Th.M. – Liberty Baptist Theological Seminary
(graduated 2003)
D.Min. – Gordon-Conwell Theological Seminary
(anticipated graduation May 2020)

D.Min: Cohort studies – Jun 2016 thru June 2018
Expected graduation – May 2020